A DIALOGVE BETWIXT A SECVLAR PRIEST, AND A LAY GENTLEMAN.

Concerning ſome points objected by the Ieſuiticall faction againſt ſuch Secular Prieſts, as haue ſhewed their diſlike of M. *Blackwell* and the Ieſuits proceedings.

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The Preface to the Reader.

Amongſt many Letters and Treatiſes that haue come vnto my hands concerning the matters in queſtion betwixt the Secular Prieſts and the Ieſuits: one of moſt moment, pyth, and ſubſtance (in mine opinion) is this enſuing Dialogates diſcourſe. Which by ſo much the more meriteth my poore commendation in gracing it with a generall Preface: by how much as it is in a ſort an Abſtract, Compendium, or a Breefe of all, and the moſt important matters that are in controuerſie betwixt vs and the ſaid Span. or Ieſuiticall faction. For (omitting other perticulars) you haue here exquiſitely handled, The great contentiõ about ſuperioritie arrogated to the Ieſuits ouer the Secular Prieſts: you haue here diſcuſſed, The queſtion about Schiſme; and the vnlearned, but very malicious libels of Fa. Lyſter the Ieſuit, couertly confuted. You haue here decided, The caſe of obedience and diſobedience; and, what ignorant obloquie the common ſort of Catholicks haue the Secular Prieſts in, for they know not what themſelues, but a forgery filed with Ieſuiticall lying lips, which hath giuen it a glaſſe of a ſtainleſſe die, in a ſenceleſſe conceit of infallable truth, to reſt in the bare words of a wretch vnworthy the naming, for the honour of Prieſthood mightily preiudiced by him. You haue here ſet downe, The cauſes of the Ieſuits double dilligence in defending the Archprieſt; together with their many vnhoneſt, vncharitable, irreli-

gious, vnpriestly practises for a supremacie. You haue here insinuated vnto you, The Iesuiticall vnspeakable pride, ambition, enuie, malice, extortion, crueltie, and aboue all, their more intollerable backebiting tongues for inuectiues against whome they hate, than euer had Ouid, Horace, or any other malignant detraction, scold, or Cinicall slaunderer. In few, you haue here explained, The grounds of all the Iesuiticall calumnies, defamations, and iniuries, wherewith their apparators, sumners, and brokers haue and doe still vex, torment, and crucifie Christ his seruants with their tongues, in as merciless a pursuit as the common people of the Iewes (at the Scribes and Phariſies instigation, suggestion, and egging forward) pursued our Lord and master Iesus Christ himselfe, on earth amongst them. These with many the like points of importance are here very learnedly treated of: whereby to giue all Catholickes (as well priests that are not of the deepest reach: as also and most especially the laitie, both men and women, marvellously seduced, blinded, and led into error by the Iesuiticall faction) to vnderstand, what may doe them good, if they list to accept of it in these daungerous times of our common calamities: how and wherein they are to censure or suspend their iudgement, vntill they heare the case decided: and who they are, scil. the secular priests or the Iesuits, that haue most offended the state, preiudiced both Pope and Prince, giuen greatest scandale, and incurred the highest displeasure, with desert of sharpest punishment to bee inflicted vpon them at the hands of God and man. And for to giue the deuout Catholicke reader a little tast for an antepast of this ensuing discourse, I desire nothing more than that which the noble Senatour desired of king Auener his soueraigne, to wit, that all passion, affection, and partiall doome set aside, choller, hastinesse, and the furie of that part and third portion of and in man, called pars iracibilis, shut vp in prison, committed to close keeping, in silence for the time; and reason set on the throne of iustice, in the court of a good conscience, to iudge of all things as they are in their own proper kind, vprightly weighed in the ballance of equitie and iustice,

ſtice, without colluſion in the matter, ſophiſtication in the worth or falſhood in the weights, vnequally proportioned: to conſider with me theſe few points following, euen for Gods loue, for the reuerend regard all true Catholickes haue or ought to haue to euery annointed prieſt, and for their owne vertuous intents ſake, as deſirous not wittingly and willingly to be led away with error, nor to conceiue amiſſe of well meant endeuours.

The firſt calumniation here handled, is Diſobedience, laid to the ſecular prieſts charge, by the ſeditious Ieſuits: wherein theſe points are to be conſidered: firſt, how that theſe two disiunctiue conſorts, Obedience, and Diſobedience, doe the one of them follow the other by as neceſsary a ſequele as the ſhaddow dooth the body, when either the obiects they both reſpect, or els the ſubiects wherein they are inherent, ſtand in oppoſition by contrary qualities, properties, or motions: verbi gratia: A man ſeruing two maſters at once, the one as Emperour of the ſea in the field of warre; the other as high Conſtable, Seneſhall, or Lord Chauncelor of the Realme, &c. in the land of peace: If theſe two commaund ſimul & ſemel, an act to be acted by their ſaid ſeruant, agreeing to their place, office, and calling; the obedience to the one muſt needs inferre a diſobedience to the other, in that ſame action. But if withall theſe two great commaunders bee aduerſaries: then is the caſe moſt cleare. And this was the cauſe why our Sauiour ſaid that Nemo poteſt duobus dominis ſeruire, &c. And by conſequent then it may be inferd by an argument made by way of compariſon, That it is impoſsible to be obedient to the See Apoſtolick, but that by neceſsary ſequele, the ſame obſeruant muſt diſobey Maſter Blackwell the Archprieſt: And the reaſon is: for that our diſobedience in the caſe propoſed as in controuerſie betwixt vs and him together, with his great maſters the Ieſuits, conſiſts in this, ſcil. That we would admit of no innouation, or new inſtitution, or authoritie, which is not conformable to holy Apoſtolicall, Eccleſiaſticall, Canonicall cuſtome decree and order in elections, without his Holineſſe ſpeciall Bull and Breue, for allowing, ratifying, and confirming

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of the ſame. But Maſter Blackwels *authoritie was in that degree of oppoſition, in many points contrarie to the churches Cannons and Apoſtolicall order:* Ergo, *the obedience to the See Apoſtolicke in reſiſtance of him as an Archp. at the firſt: muſt needs be an act of diſobedience to him, in not acceptance of him as our lawfull ſuperior. Againe, in another ſence, our obedience in the forcſaid caſe in controuerſie, conſiſts in this,* ſcil. *That we would not admit of any ſuch authoritie as might impeach vs of any diſloyaltie by act, word, or thought, in things wherein our dutifull obeyſance was requiſite, or whereby wee might be iuſtly ſaid to haue ſtained our religion with treaſon, or entangled our prieſtly function with princes affaires: but this authoritie of Maſter* Blackwels, *hath drawne him and the Ieſuits together, with all the confederates, conſpirators, abettors, and aiders of him and them in it, within the compaſſe of treaſon, by reaſon of the platforme which is for inuaſion; and within the compaſſe of a premunire, by reaſon of his preſumed authoritie, to make laws and exerciſe* jura regalia ſiue in ſpiritualibus ſiue in temporalibus: Ergo, *our obedience to her Maieſtie, in reſiſtance of the Ieſuiticall Arch-prieſt, with deteſtation of all ſuch vnnaturall plots, drifts, and intendments, as were approued to lie cloſe couched in his authoritie, being ſo much the greater, by how much as the ſaid traiterous pretences were maſked with a ſeeming religious zeale; muſt needs be an act of diſobedience to the ſaid Archprieſt and his fellowes (ſubiects of Father* Parſons, *as* Garnet *and others) in the higheſt degree of contempt, that ambition fruſtrated of aſpiring hopes, can imagine to haue poſsibly beene offered vnto them. Secondly, there occurreth then alſo to be well weighed, the difference betwixt a ſubordinate and a ſupreame authoritie to commaund, and therewith alſo the like difference to obey. For although obedience be due in all inferiours to their ſuperiours: yet, with this prouiſo by cuſtome, practiſe, courſe, and order of all lawes,* ſcil. *That if the inferiour ſubiect be wronged by any ſubordinat officiall, or magiſtrat, hee may alwayes appeale for iuſtice from*

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that ſubordinate court and authoritie to a higher office and officer aboue the preſident incumbent: and ſo in order from one to another, vntill he come to the higheſt ſupreame or ſoueraigne in cheefe. And ſo we ſay that in ſpiritualibus *obedience is due in euery pariſhioner to his Paſtor, but yet in order, vnder his Biſhop: of euery Dioceſean to the Biſhop of that Diocaces, &c. but yet in order, vnder the Pope or vniuerſall Biſhop. And againe,* in temporalibus *obedience is due in euery inferiour ſubiect to the meaneſt officer placed in authoritie vnder his ſoueraigne, but yet in order, firſt, to all ſuch as are ſubordinate one vnder another to the ordinarie Iuſtices of the peace, but yet in order, to theſe vnder the high Commiſsioners, and to theſe in order: to the Lords of the Honourable priuie Councell: and to them all in order vnder the ſoueraigne or ſupreame Maieſtie: and then by conſequent the Ieſuits and their Archpresbiteran or Spaniſh faction inueighing againſt the Secular Prieſts, for appealing to the See Apoſtolick for iuſtice* in ſpiritualibus *and to the regall throne of ſacred Maieſtie in defence Apologiticall of their innocencie* in temporalibus, *doe peruert all lawes, cuſtomes, and orders, and arrogate to themſelues a dignitie, prehemmencie, and authoritie aboue both Pope and Prince: and are thereby guiltie of high treaſon, with many blaſphemies breathed out by the ignorant multitude vpon this occaſion againſt them both. Thirdly, there doth here occurre to be conſidered, the nature, qualitie, and condition of thoſe acts which are to be enacted, executed, and performed vnder obedience to that legifer, promulgator, or other commaunder ouer his ſubiects. For that, ſuch may the act be in it ſelfe, as no power on earth may lawfully commaund it: and if there doe, yet ought it not, neither may it (without incurring mortall ſinne) be obeyed. For example, If eyther Pope or Prince doe commaund their ſubiects or ſubiect to commit inceſt with their owne mother, or to murther their parents, or to commit any other act, which in it ſelfe is euill, and as we ſay,* intrinſice malum: *no diſpenſation, pardon, nor placard, can euer make that act to be iuſtifiable*

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and good, although it may be forgiuen before God and man, quia miſerecordia ejus ſuper omnia opera ejus. And ſeeing God can forgiue more than man can offend: then a fortiori, mans offence to man, may and is more eaſily forgiuen. Conformablie then hereunto, for as much as the Pope himſelfe may bee lawfully reſiſted and diſobeyed in cauſes temporall: eſpecially, when the matter concernes the vtter ſubuerſion of a whole Common-wealth: nay, of many mightie kingdomes (as this platforme laid by the Ieſuits, doth aime at no leſſe, in ſuggeſtion to his Holineſſe for the Spaniards inuaſion:) therefore doth it neceſsarily follow, that this act of obedience to our Soueraigne, as wee are Engliſh ſubiects, in defence of her royall perſon and our natiue land, doth take away all the leaſt ſinne or offence that can be imagined by our diſobedience to the ſame See Apoſtolicke for ſo doing and actuall reſiſtance, made againſt his Holineſſe, or any forraigne power that ſhould come with hoſtile hand to pierce this Realme. Nay, ſeeing it was oracled from thoſe diuine lips that were blaſphemie to thinke they could either erre, diſſemble, or poſsibly lie, ſcil. that Reddenda ſunt Cæſari quæ ſunt Cæſaris, &c. And ſeeing that Maxime holds irrefragably ſure, that non eſt faciendum malum vt inde eveniat bonum (poſitis ponendis inter bonum & malum:) I ſay then that it were a ſinne, and a moſt great and grieuous breach of the law of God, of Nature, and of Nations; and he or ſhe to bee holden for traitors, that vnder any pretence ſhould occaſionate the conqueſt of their natiue land, or (ſtanding as the State of England doth this day) ſhould not defend it, dentibus & enſibus & vſque ad ſanguinem, euen while one drop of bloud were left in his bodie. This Hipocriticall ſhew and vaine vaunt of religion, together with the Ieſuits maſked pretence of reſtoring the Catholicke Romane faith, are as farre wide from the matter or any likelyhood of the Churches flouriſh by that bloudie meanes, as the conuerſion of a ſoule is impoſsible, after it is once out of this mortall life. Thus then you ſee what

what a vile, malicious, and most sottish, cousening, and sence-lesse slaunder it is, that the Iesuits and their seditious brokers haue raised of the Secular Priests and other Catholicks, that will not rub on their loftie barke of ambition and vnnaturall aspiring conspiracie: euery one, lad, and lasse, tag and rag; and as well the ignorant as those of more wit, but no lesse mallice, vpbraiding priests, with disobedience to their Superiour, when they neither know what obedience nor disobedience is, nor when, to whome, or wherein it is, or is not due. Yea, so senceless they are herein, That if eyther the Pope and the Church, or her Maiestie and the State, would take them at the worst: they might all bee iustly condemned for erronious and trayterous persons, by their owne censure applied in the premisses to these two contraries.

The second Slander or calumniation here handled, is the infamies, obloquies, and reprochfull words in passages giuen out by the Iesuiticall faction against the secular priests. And for that I verily thinke neither Zoilus, Aristarch, Timon, or other Misanthropos, euer equal'd, or els was to be compared with a Iesuit in the damnable art of detraction or enuie: therefore doe these points occurre herein to be duly considered of euery deuout Catholicke. First, what great contempt these wicked men haue brought Priesthood into, by this most vngodly meanes: which I thinke there is no auncient Catholicke in England this day, of any compassionat religious mind, whose heart dooth not bleed to behold and to thinke on the difference betwixt the reuerend regard had in times past, and at this present, as well by one priest of and towards another, as by the Catholicke Laitie in generall to all priests, without this newfangle Pharisaicall most daungerous exception of persons, &c. For what Catholick, before these Iesuits got footing in England, would not haue trembled at the heart to haue called an annointed Catholicke Priest (howsoeuer he had earst liued) a Knaue, a Villaine, a Spie, a Southsayer, an Idolater, a Schismaticke, a Libertine, an Apostata, an Atheist, with other the most odious tearmes

that the diuell or mallice is able to inuent? And yet than this, nothing is more common now euery where amongst this leaud brood of the Iesuiticall faction: our common aduersaries euen of their owne humanitie, and for ciuilities sake shewing a more reuerend esteeme and respect to be had of priests (at least for their learning, scholarisme, morall vertues, and other good abilities noted in most of those, had by that faction in disgrace) than any of these new pestiferous Puritanean Iesuiticall Sectaries will either acknowledge, or giue any signe to bee had of them. All the wonted benedictions of priests now are reiected, their prayers, their sacrifices, their hallowes, and their holies, contemned; and whatsoeuer else they doe, pertaining to priestly function and authoritie (though in neuer so bad persons, yet to be reuerenced, remaining in the Catholicke Church) despised, as of no validitie, worth, or efficacie, more than if the said Priests were but lay persons. Loe what a readie way these mischieuous men haue made for Antichrist, vnder pretence of their Pharisaicall zeale. Secondly, it is to be considered, That the end these vngodly politicke set the ignorant multitude on gog for against Priesthood and the Secular Cleargie, is onely and wholly to withdraw all Catholicke hearts from them, to themselues and their societie; with more like diuellish than humane mallice in them. And to make it seeme more plausible and easilier seased on in weake idle braines: they possesse their inconstant, flexible, wandering thoughts with follies, scruples, and feares; as, That the Secular Priests are become prophane Publicanes and grosse sinners, vnlearned, ignorant, infirme and weake men, of no reach, iudgement, nor conscience in things; that they runne on without making any account or reckoning of sinne: that they haue no authoritie, but all is lost they had, by their bad demeanure: that they remaine Catholickes onely in show for the time, but are indeed very Atheists (for so the speech will neuer out of my mind which one vsed of Doctor Bagshaw in the Gate-house, after his departure to Wisbich, tending wholly to this infamous kind of malignant

lignant backbiting) that they are daungerous men to bee receiued into any mans house, &c. All these, with many the like most impious speeches and slaunders are here touched, as raised by that faction against innocent men, blessed Martyrs, and reuerend Priests, euen from the beginning (of enuie in a Iesuits heart, to see any doe well that followed not them) to this present houre. And now they beaue at all in generall, whereas before they maligned but some certaine priests in speciall: whereof my poore selfe haue tasted so great and heauie an ouer-weight, as euen enuie, mallice, and themselues might seeme with shame to keepe silent hereafter, and horror of their account appaule them for the wrong they haue done me. But yet I liue, and so I must a while, maugre the deuils mallice and all the Iesuits that hate me. Thirdly, it is furthermore to be well weighed, That their enuious proceedings herein, is most pernitious to all those Catholicks, euen whom they beare most in hand of all good meant on their partie vnto them. For who doth not see it, that the onely cause of this their infeost emulation at the Seculars good hap, riseth vpon this, That God sweetly so disposing, as their innocencie beeing knowne to her Maiestie and Honourable Councell, together with the Iesuits trayterous hearts, they finding more fauour than the Iesuits do, and thereby lesse daunger incurred by those that doe receiue them: the Iesuits very pollitickely (but most impiously, maliciously, and vnpriestly) imagining that in the end, this course taken, would occasionate all the Catholicks in England to side with the Secular Priests, and vtterly renounce the sayd Iesuits: for their most safetie, they haue no other shift nor meanes in the world to auoid this eminent daunger of perpetuall exile out of England (as their like practises caused their odious banishment out of Fraunce) than to beare the people in hand, That her Maiestie and the State meaneth no fauour nor good to be extended to the innocent more than to the guiltie; that the Secular Priests are but vsed as spies; that the State intendeth to get out of them what they can, and then to cut both them

and those they conuerse with all off together. And for those and like reasons are the Secular Priests (say they) very daungerous persons, and ought not of any Catholicke to bee trusted. Which most vile, vncharitable, and wicked speech of theirs, is so much the more senceleße, by how much as it implicats a contradiction; as in this ensuing discourse will appeare at large. Meane while it is to be considered, Whether Daniell, *or* Esdras, *or* Zorobabell, *or* Tobias, *or* Esther *in the time of the Iewes captiuitie, or the sweet Paranimph or* Ioseph *of Aramathia, or the mournefull* Magdalen, *or the choice veßell of election in the sorrowfull prime-birth of the Church her infancie: or yet Saint* Sebastian, *Saint* Martyn, *S.* Bernard, *S.* Augustine, *S.* Ambrose, *S.* Clare, *or any other, in time of the like heauie calamities in the Catholicke Church to these of ours, finding extraordinarie fauour with God, and grace with men more than others, yea perhaps farre before them, or at least their equals in vertue and true Catholicke religious zeale, could find, that were in the same predicament with them of disgrace; were they (I say) to bee condemned by other Catholicke Christians in these dayes, for that they found more friendship at the ciuile Magistrates hands, than others could? Was* Daniel *thought to be a rebell, or* Esdras *a spie, or* Zorobabell *an Atheist? Or good* Tobias *an Ideot, or Queene* Esther *a make-bate: for that the first was made Generall of those Emperours forces, vnder whom (as captiue) he liued: the second in speciall esteeme, trust, and affiance with the same princes: the third sent home with great treasure, to build vp the ruinated Temple and Citie: the fourth often spared, being taken in the exercise of his countries rites, ceremonies, religious acts, and other workes of charitie, which most of his fellowes if they had been taken tripping in, had been sure to haue died for: and the fift and last of these, obtaining mercie, grace, and pardon, not onely for herselfe, but also for her whole countrey, people, and Nation, proscribed all to death irreuocable, by false suggestion of* Haman *the traitour? Againe, Was blessed S.* Iohn *euer*

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the worse, for being not onely admitted into the iudgement hall by permission of the highest Priest: when all the rest of our Sauiours Apostles were forced to flie away (or else had beene sure by all morall coniecture to haue in the Iewish furie, tasted of their Lord and maister his cup of torments at least, if not of death:) but also being then free, and neuer once examined what he thought of his maister Iesus, he was able of his bare word to bring in his fellow S. Peter: *who, if an vnhappie girle had not been, might haue stayed there still, without any sinne or offence committed by that action. And yet in and by a Iesuiticall censure, they had been certainely condemned as spies, if they had escaped scotfree as S.* Iohn *did, and S.* Peter *might, if no worse matter had happened vnto him than that his personall presence there. Was good old* Ioseph *thought to bee a Statist, or should our blessed* Ladie, *or* Nicodemus (*as timorous as most of our English schismatickes are*) *haue had a scruple or doubt of beeing betrayed in going to take downe and entombe the bodie of God, her onely Iesus, because the said Aramathian found more than ordinarie fauour at the high priests hands, in obtaining of him, to burie it where he thought good? Was the blessed* Magdalen *suspected to bee a worse woman, for that, that she was permitted of the souldiours to passe and repasse to and from the sepulchre vntouched of them? Was Saint* Paule *condemned of any one, for hauiug leaue (being prisoner) to goe where he list, for any to come to him that would, and for that* Festus, *that* Felix, *that king* Agrippa, *and others, vsed him kindly, often sent for him, and would not permit his countreymen the Iewes to haue their bloudie will satiated when and as they desired. In few, were any of these that found more fauour than their fellowes in any time of persecution, euer heard of to be iudged, censured, and condemned as spies, as daungerous persons, as reprobates, or fallen from their faith, before this day? No certainely. The Iesuits amongst many innouations in the Church of God, haue brought this in first of any other for one, scilicet, That all mens fortunes, gra-*

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ces, fauours, and actions whatsoeuer, should bee euill thought of, which were eyther beneficiall to any, without a commoditie to their societie; or not squared, agreeing to their trecherous proceedings, or but onely done without their consent, ratibition, allowance, and liking. Well, as their pride, their enuie, and their mallice hath been vnspeakeable herein: so their teares, their bloud, and all their liues (if they were giuen and bestowed in recompence and way of satisfaction) will neuer bee able to rince out that staine of their good names, which they haue characterred in their torne conscienceless heart, and credite, which they haue lost thereby in the hearts of all other vertuous, wise, and sound Catholickes, naturall Englishmen and women of all degrees.

As for their other generall slaunders: That the matter in contention was once alreadie decided at Rome, and therefore would they make the world beleeue, That the Seculer Priests were seditious, turbulent, and factious persons: and also, That they (the said Priests) are the onely Statesmen and meddlers, statizing more daungerously than they (the said Iesuits) doe Hispanize or Spanisie, &c. the one and the other, are both most false, meere calumniations, forgeries, and slaunders, without any truth in the report or broachers of them abroad: and very sensibly, prudently, and learnedly are they here confuted, and their shamefull dealing, trecheries, and impietie, couertly discouered thereby; together with the foysting in of that poore simple man, Maister Blackwell, into an office and authoritie, hee little knew (God wot) what it meant, or what treasonable practises were intended to bee wrought by him. Finally, there doe here occurre to be well considered (as a point in my mind of as great a drift, moment, and consequence, as any wee yet touched) the panigeries of the Iesuits praises, the causes moouing them to send foorth their spirits to course both sea and land with bugle blasts of bloudie Bellonaes menaces, to all that dare presume to contradict a Iesuit: and the extreame

treame follie, madneſse, lunacie, or what to tearme it (I know not) in ſundrie of the Catholicke Laitie, yea, and of the more vnlearned and leſse experienced ſort of Prieſts, that will beleeue euery word to be an Oracle that falleth from a Ieſuits lips, (in ſo much as once one ſayd: That if ſuch a Prieſt, a follower and factor of the Ieſuits faction, ſhould bid him hang himſelfe, he would doe it) that cannot be otherwiſe perſuaded, but that all the whole Church and Common-wealth of Chriſtendome depends vpon theſe impotent aſpirers: that ſtand ſtiffely in it as a thing impoſſible, how euer the Secular Prieſts ſhould preuaile againſt ſuch rare peereleſse Sance-peres: that thinke it no way agreeing to Catholicke Chriſtian doctrine, how euer ſuch pure illuminats (who haue, as they ſay of themſelues, a more neare familiaritie with God, than any other prieſts) ſhould euer faile in points of faith, good life, gouernement, and order in all things: that their liues, words, and acts haue beene touched to the quicke, and euer hetherto haue been found faultleſſe, ſpotleſſe, and (as a man might ſay) immaculate without crime, for to the ſame end dooth one Father Holtbies *ſpeech in a rayling letter tend, (as written to a Catholicke ladie, of no leſſe nobleneſse for her vertue, than for her bloud) againſt all the Apellants in generall, but againſt a reuerend Prieſt (maiſter* Muſh *by name, whoſe bookes* Holtbie *is vnworthie to carrie) in ſpeciall: that they are the moſt learned, the moſt prudent, the moſt vertuous, the moſt religious, the moſt what not perfection on earth is in a Ieſuit; with the contraries in all others to be found. Theſe ſtraunge paradoxes, as they preſage a high marke, which the Ieſuits aime at, and therewithall a heauie ruine, ſo doe they demonſtrate a ſenceleſſe, witleſse, and idle braine in thoſe that doe beleeue them, that cannot ſee into them, that will not be informed of their daungers by following their vnnaturall faction, and there-*

withall prognosticate a sorer, absurder, and a more mis-chiefeous heresie (if not Antichrist himselfe) to be brought in by them, than euer yet was heard of in the Christian world, to this houre. For how is it possible (vnlesse the dolorous date of mans miseries be well nigh spent, and wee the miserable wretches, reserued to liue in these heauie dayes of the Churches last calamities) that euer any issuing out of Adams loines, should be so ignorant of Natures frailetie in man, as these Iesuit sautors seeme to be by this senceless attributing vnto them a state of innocencie in a sort aboue that wherein our Plasmist created our protoplast in terrestriall Paradise?

Mans wit, though it haue suffered a great diminution by our protoparents fall, as all the rest of the parts and powers in humane nature haue, (yea, euen synderisis is not exempted, but seemeth in many to be extinguished, rather than to haue any being at all) yet these sparkes of Natures light are left in our soules, scil. First, to be of so high capacitie, insatiable longing, and touring reach in search after diuine knowledge, as nothing can content the vnderstanding or intellectuall part of man, saue only summum bonum, ens entium, eternall felicitie, beatitude, God himselfe and no more: which euen Heathen Philosophers, Plato, Aristotle, Socrates, and others, haue acknowledged, sought for, and died infatiable, because they wanted faith to find it by. Secondly, the Diuell by naturall knowledge, perceiuing well in the law of kind, that couert barren could not make a band, thought it in vaine for him to tempt our protomother Eue, with eating of the forbidden tree, vnlesse Father Adam could haue been drawne (as he was) to haue tasted of the same: and thereupon hoped the fiend (as it came to passe) to cut the entaile of his heauenly inheritance, caused our parents to make a conueighance by fine and recouerie to the deuill, a forfeiture of his tenure, a

breach

breach of the conditions with his maker, a defeature of the heires male of his bodie for euer, and put the heires generall to a desperate forme-downe. Thirdly, notwithstanding all this, That the originall writ of priuiledge was reuoked, and humane nature left to it selfe naked and vnarmed amongst so many enemies and allurements to impietie, as that thereby it came to that impotent degree wherein now it is: yet a light sparke of Syndæresis, breaking out in the pure naturals of proper kind, moued euen Philosophers, and such as were onely conuersant in naturall affaires, (proouing by lamentable experience the still continuance and vncured scars of that combat; which were, and so they are, Ignorance, Error, Concupiscence, Sinne, Sorrow, Hunger, Calamitie, Sickenesse, Death it selfe, and other afflictions found in themselues, and vnacquainted with what they had lost in their first aunce stor) to deplore the state of man so much, that they were not afraid to affirme, That Nature onely in the production of man behaued herselfe as a step-mother, and not as a naturall parent.

If Heathen Naturians could diue so deepe in finding euen by Natures instinct, the miseries, infortunities, fraileties, imperfections, and impurities of man: if Plutarch *in his Naturals,* Plato *in his Common-wealth,* Cicero *in his Orator,* Aristotle *in his Happie Man,* Plinie *in his Proæme,* Lactantius *in his Epistles,* Homer *in his Odes,* Empedocles, Democritus, Heraclitus, *and other Sages in their writings doe complaine of Natures vnkindnesse in this point of imperfection left in man: if* Saint Augustine *against* Iulian, Clemens Alexandrinus *in his Stromateus, and diuerse other Doctours, Legifers, and Hystoriors doe note this acknowledgement of humane imbecilitie to be in these Heathen Wisards, ignorant of the cheefe point which we Christians doe know and firmely beleeue to haue occasionated these our downefals, imperfections, and*

ignorance in all things: then what conceit ſhould Chriſtians haue of mans ſtate, conſtancie, and ſickerneſſe, in any, or all his actions: compared by holy writ in one place to a reed ſhaken with euery wind: in another, to a daungerous conflict in ſet battell: (*for ſo ſaid* Iob, militia eſt hominis vita ſuper terram) *and in another, to a withered flower, to day freſh, to morrow in the furnace; and alwayes like a weathercocke, chaungeable, wandering, and vncertaine.*

True it is, and cannot be denied, That the Heathens complaint was vniuſt, and proceeded of looſeneſſe, ignorance, and mallice; eſpecially the blockiſh and beaſtly Epicures, to whom, Natures infirmitie was ſuch a ſtumbling blocke, as they thereupon denied the prouidence diuine of God towards man, and all religion and reuerence of man to him againe. Yet the ſcope of my ſpeech tending onely to this, To bewray the Catholickes extreame follie, in conceiting the Ieſuits to be ſuch men of ſuch rareneſſe, ſuch excellencie, ſuch worthineſſe and perfection, as (*excepting our Saiuour Chriſt, as man, our bleſſed Ladie, perhaps S.* Iohn Baptiſt, *if the Ieſuits will giue me leaue*) *their like neither was, neither is, neither euer will be found in* rerum natura, *from* Adams *fall to the worlds end. There cannot be a ſounder argument taken, to confirme, That the Ieſuits are but miſerable wretches, and as impotent, weake, fraile, imperfect, and ſinfull men, as we poore Publicanes* (*ſo eſteemed of by them*) *are. Then this deducted out of the principles of Natures owne lawes, cuſtomes, and traditions in our bowels: for Cat will to her kind: Bunten to his bay: Fric to his hole, and Man to his miſerie. And all this, by reaſon that the wound which was inflicted in the ſtate of innocencie, hath ſo feſtered in the whole poſteritie of* Adam, *as no hope of cure, during the time of mans mortalitie. And the tranſgreſſion of the firſt law-breaker, was ſo venomous*

a ſeed to bring ſoorth wickedneſſe in the race of man: that neuer any Legifer, ſpirituall or temporall, either by example in themſelues (as a preſident to ſubiects,) or by any decree, ordinance, reward, or preferment for vertue, or penaltie and puniſhment for vice, or any other engine or inſtrument, cold root it out. Read the booke of Kings, *of* Iob, *of Saint* Iohn, *of Saint* Paule *to the Romanes, of* Dauid *in his fiftieth Pſalme: of* Philip Bergan *in his Hyſtorie, of* Ioſephus *in his Antiquities, of* Polydor *in his inuentions, of* Virgil *in his Æneides, of* Plinie *in his workes, of* Stow, Grafton, Fabian, Fox, *and other Hyſtorians in our Engliſh Chronicles: and you ſhall find all this I ſpeake to bee true. No* Bohemus *amongſt the Bohemians, no* Tuball *amongſt the Spaniards, no* Belus *amongſt the Aſſyrians, no* Ceres *or* Rhadamanthus, *no* Draco, Solon, *or other Legifer amongſt the Athenians, no* Mercurius *amongſt the Ægyptians, no* Minos, Lycurgus, Charandos, Phorondus, Romulus, Pythagoras, *or* Apollo, *amongſt the Cretenſians, Lacedemonians, Tyrians, Grecians, Romanes, Italians, Archadians; no* Druides *amongſt the Gaules, no* Martia, Mulmutius, Gildas, Alfrede, Edward, *or any other vertuous king, pollitick prince, prudent regent, or exquiſite Legifer amongſt the Britons or Engliſhmen: at a word, no Law-maker of, to, or for any nation, could euer vtterly take it away. Neither any* Abraham, Lot, Iob, Moyſes, Samuel, Salomon, *or* Adam *himſelfe (that had taſted the difference of both eſtates, of innocencie and ſinne, of originall iuſtice and originall offences, of ſyndericall prudence and ſottiſh ignorance; and had preached of all theſe to the primitiue world) could by any exemplar, altogether root it vp. Neither yet Chriſt Ieſus, the wiſedome of God his father, and coequall God with him, the moſt perfect Law-maker, Preſident, and Examplar, without ex-*

 ception,

reption, our Priest, Sacrifice, and Redeemer, that tendered, offered, and payed so rigorous a raunsome for mans redemption, deliuerie, and demerites, that the least part, parcell, and portion of his tres-sacred, immaculate, and infinitely valuable oblation; was both able, effectuall, and worthy not onely to haue cleansed all mallice, rancour, and venome of sinne, but the whole infection of all other infirmities and defects in any creature: would not for all that wholly take them from the world, but left them as a perpetuall penitentiall memoriall of a former euill desert, to continue in this state of pilgrimage: and as they were contracted by Adam *in our first fall from innocencie in Paradice, so perfectly to be renewed by Christ in our last resurrection to endlesse happinesse. The law deliuered to Angels, was transgressed in Heauen, before euer* Adam *came within a ken of Paradice, (if we follow the common opinion, That the Angels were created in that imperiall pallace) the law giuen to man in the state of innocencie, was broken in Paradice terrestriall; the vnwritten law vnder the Patriarkes, the written law of* Moyses, *the Euangelicall and most perfect law of Christ, all haue beene broken, and too often violated on earth. Of this, all ages, all times, all places, all persons of note and common sense haue complained: God and Angels from Heauen complayned: Prophets and prudent Princes, wise and polliticke Regents, carefull and vetuous Gouernours on earth complayne: the Patriarckes and auncient first Fathers, before the Law; Priests, Princes, and Prophets vnder the Law; Christ his Apostles, Disciples, and all holy men in the Law of grace haue complained: the first man complayned: the last man will complaine: our Elders before (sayth* Seneca) *hereof complained: we our selues complaine: and those that shall liue after vs, will complaine of mans miseries, infirmities, frailetics, imperfections, and weakenesse in all things. And*

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ſhall any Catholicke then bee ſo blinded with an erronious conceit of an extraordinarie perfection of pieties, of religion, of deuotion, of familiaritie with God, of freedome from ſinne, of peculiar indowments with grace, for ſoule points, gouernment and inſtruction in all things, to reſt in a Ieſuit, aboue all other men on liue? Phy, Catholickes phy: let neuer ſo vncatholicke a thought take a momentarie repoſe vpon the buttreſſe of your breaſts; or once ſincke into the centre of your hearts, leaſt you ſinke downe into hell without redemption in ſo blaſphemous a thought as this were; and as too many of you haue beene infected, though not as yet I hope ſo peruerted as that you are remedileſſe impoſſible to be cured. If the Ieſuits will be Puritanes, and eſteeme better of themſelues than all their neighbours doe beſides; yet puritanize not you with them: leaſt they take incouragement by your ignorant applauſes, to proſecute their impious courſes, and ſo draw you on to attempt their owne and your deſtruction; yea, and I pray God, not perdition alſo of bodie and ſoule, by running into ſome deſperate hereſie, with, or after them.

What ſhould I ſay more? I am ſtill too tedious: for ſuch are the Meandrian paſſages in diſcourſe of the Ieſuiticall platformes, drifts, and deuices, as dayes, months, and years, would faile to ſet downe all the errors, calumnies, and pragmatickes vſed by them and their correſpondent conſorts, on their owne behalfe, againſt the Secular prieſts, and all that ayme not at the period of their fatall courſe: From which I beſeech God to bleſſe, preſerue, and keepe all innocent, ſincere, harmeleſſe, well meaning hearts; and to recall, reuoke, and deliuer all thoſe out of their ſnares, that are alreadie infected with their flatterie, falſhood, and follie. And ſo crauing pardon, if I haue exceeded too farre the limits of an Epiſtle, or any way otherwiſe offended any perſon that

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is not Iesuited in affection or faction, I now in a generall congie to all gentle censurers of my well meant (how meane soeuer) endeuours, as heartily, as hastily being called away, doe take my leaue.

Yours all (gentle Readers) in all good wishes of health, honor, and happinesse vnto you.

W. W.

Rectorem te posuerunt, noli extolli, esto in illis quasi vnus ex ipsis, *Eccle.* 32.

Non efficiamini inanis gloriæ cupidi : inuicem prouocantes inuicem inuidentes. *Gal.* 5, 6.

RIght VVorſhipfull Sir, my heartieſt ſalutations and Gods bleſsing to your ſelfe and your Catholicke familie. After my departure from you, I could not but vpon the remembrance of our long and intricate communication, thinke it very needfull to ſet you downe in writing the principall points which had paſſed between vs in the ſaid conference. For I finding you to be of a vertuous and of a iuſt diſpoſition, by reaſon whereof you were enclined to iudge charitably of all ſorts; and had not ſuffered your ſelfe lightly and without proofe of things to bee caried away with ſuch reports as might be diſgracefull and iniurious to good men, and your old friends: I thought it my part to let you haue from mine owne pen the ſame in ſubſtance, which you receiued from my mouth, that hereby in the relation of my anſweres, you might be kept from error, and my ſpeeches be free from miſtaking. Theſe times wherein we are fallen, doe affoord vs plentie of humourous men; and thoſe no leſſe void of ſinceritie, than of other Chriſtian vertues. And very hardly are they to be found, which in matters of controuerſie tread vprightly, and be diſpoſed to cenſure other mens words and actions, as they bee in truth, or as iuſtly they deſerue: but all rather value men and matters according, as either blind affections lead them, or as by paſsion or priuate lucre they bee drawne to iudge or

report. VVhich ill diſpoſition, as it hath infected the moſt, ſo doth it not any where more apparently ſhew it ſelfe, than in this controuerſie fallen out betweene the Ieſuites with the Archprieſt and their adherents of the one partie, and vs ſecular prieſts on the other; wherein you ſee many run violently, and are caried headlong as a forceable ſtreame againſt vs, ouerbearing vs with infamies and ſlaunderous reports, vpon vncharitable ſurmiſes, vnlikely preſumptions, and vntrue ſuggeſtions, without reſpect of iuſt and due examination of our cauſe; or, as may bee feared in many, without regard of truth. Now mens iudgements are ruled wholly by fantaſies and conceits of perſons, by preſent taſts of gaine, or future hopes of preferment, or like temporall reſpects, to condemne vs before they know our cauſe: indifferencie is abandoned, equitie excluded, paſsion, partialitie, and a pleaſing humour beareth all the ſway: falſe reports are receiued as certaine verities, and they are reputed for the beſt, which in renting aſunder our good names, and in the office of defaming, doe ſhew themſelues moſt eagre and vehement. It is a wofull thing indeed (as you often ſaid) to behold ſo great a breach of concord, and this ſcandalous deuiſion and ſtrife to be among Eccleſiaſticall perſons: but it is moſt horrible to ſee, what violent and vniuſt courſes are taken by men profeſsing ſingular pietie, vertue, and perfection aboue others, for the oppreſsion of many innocent prieſts, & vtter ſubuerſion of their good names. No rumours that may diſgrace vs, are left vncaſt abroad; no ſlaunderous reports which may tend to our diſcredite, are vnuttered; no falſe ſurmiſe that may defile or diſtaine our good names, is kept from the peoples hearing. And finally, there is no man, no woman (as well of ſchiſmatickes and common enemies, as of Catholickes) which our aduerſaries do not

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entertaine, as fit inſtruments to be employed in this vncharitable worke of defaming vs: yea, to be officious and hot-ſpirited in this buſineſſe, cauſeth ſuch admirable alteration, that admit heretofore one had been reputed and ſhunned as a bad companion, or holden for a daungerous ſpie and traitor by our aduerſaries and their fauorites; admit hee were ſuch a one, as had publickely renounced his Catholicke religion, and in open court renied the Pope, and authoritie of the ſea Apoſtolicke; admit hee were ſuch a one, as by his whole life had giuen monſtrance of Atheiſme, yet his exquiſit diligence, lus intemperate ſtickling, & his furious zeale in blazing euery where our vndeſerued infamies, graceth him afreſh, and maketh him worthy the name of a good fellow, and to be reckoned by our brethren perſecutors, in the rank of a reaſonable honeſt man, thogh perhaps this good conceit & fame muſt ſtand no longer, than this peece of their vileſt ſeruice ſhall endure. Your ſelfe good Sir, with all your Catholicke neighbors can witneſſe with vs, how hetherto wee haue concealed from you and kept ſecret all the matter of theſe contentions, being moſt vnwilling, and in troth very ſcrupulous, (though in our own iuſt defence) to impart vnto you any little portion of the cauſe or controuerſie, the notice whereof might certainely trouble your minds and breed you ſcandale, but could not benefit you in the ſmalleſt degree. Neither the matter only was thus carefully kept from you, but the parties alſo with whome wee had this lamentable conflict; leaſt vpon the long triall you haue had of our painefull trauels, and ſincere conuerſation among you (nothing agreeable to theſe ſlanders) you might take the ſmalleſt averſion, or any hard conceit againſt the perſons of our aduerſaries, that beare the name of religious men and Catholicke prieſts. But now that you are already

made acquainted with this contention, and with the parties alſo; and this not by vs, but by the Ieſuites, the Arch-prieſt, and the double induſtrie of their Agents; and that againe, contrary to the very law of God and Nature, they heape vpon vs dayly new infamies before our cauſe be heard, or by any forme of iuſt triall and proceeding, we bee found guiltie, and convicted in the leaſt crime of hundreds, wherewith they vnconſcionably charge vs. It is needfull that we repell ſo notable iniuries, that wee ſtand in orderly defence of our good names and innocencie, and that we let you know the truth of our cauſe; to the end, that this preſent diſturbance of your peace, and the greeuous ſcandale giuen throughout the realme by theſe contentions, may redound to them or vs, as either they or we ſhall bee found by iuſt examination and indifferent iudgement to haue been the authors and cauſers thereof. And truly Sir, wee would haue been vnwilling and very loath to haue defended our owne good names in any publicke manner, becauſe we could not poſsibly doe it, without touching the imperfections of our owne deare brethren, which in theſe hard times of perſecution, and in this lamentable affliction of our Church for the Catholicke faith, we earneſtly deſire to ſpare and not to touch, though with any reaſonable loſſe to vs; if our brethren would haue taken vp themſelues in any time, or haue kept any meaſure in afflicting vs. But you ſee our ſilence hath been ſo long, our patience ſo great, that thereby we haue not onely ſuffered much detriment in our credits and eſtimation throughout the realme, but moreouer we haue loſt many friends; which through ignorance of our cauſe, the violencie of religious men and ſeminarie prieſts with their adherents, noted to run againſt vs, are fallen from vs. This patience of ours alſo hath made (which is the worſt) our aduerſaries

ſaries more audacious and violent in their vniuſt courſes. In all which proceedings of theirs, we could neuer hope for ſtay or ſtint, till they had vtterly ouerwhelmed our good names, vnleſſe in time we ſhould make ſome lawfull reſiſtance and encounter: which though perhaps we haue vndertaken it too late, yet we doubt not, but in time we ſhall recouer ſome part of our loſſes, and at the leaſt in the iudgements of honeſt, vertuous, and indifferent perſons, bee freed from the infamies, after they ſhall haue once examined and aduiſedly waighed the cauſe on both ſides, without partiall and blinding affections. In this onely our aduerſaries haue the aduauntage of vs, that they can eaſily couer the wrongs they doe vs with a plauſible cloake, and name of their religion and authoritie, and with inuectiues againſt vs, as againſt enemies to their order, and diſobedient to our owne ſuperiours: which two bad diſpoſitions, if thorow their ſlaunders they be once beleeued, or conceiued to raigne in vs, they muſt procure of neceſſitie vnto vs the auerſions and hatred of all Catholicke people and honeſt natures. VVe be Catholicke prieſts, and albeit our carriage in Gods worke hath beene heretofore neuer ſo good and irreprehenſible, yet the very bare name or coat of religion, and the very remembrance of authoritie, ſwaieth much in mens opinions, to the diſcredite of any that contend with religious perſons and ſuperiours, although their cauſe bee neuer ſo iuſt, and the actions of the religious or ſuperiours bee moſt iniurious. But yet who is he, that experienced but a little in the affairs of both former and preſent ages, can bee ignorant, that the religious by too much ſeeking themſelues, may ſwarue from the perfection of charitie, which they profeſſe to run at: and that men placed in authoritie, may alſo

tranſgreſſe the lawes of equitie in the execution of their office, and then they are accuſtomed in the worſt ſort to oppreſſe their ſubiects, when they moſt pretend iuſtice, and in ſtrongeſt manner ſound forth the cries of their authoritie, for better colouring therby their vniuſt violence. And ſurely the abuſe of authoritie is not to be feared, nor ſuſpected more at any time, than when in controuerſies, refuſing or hindering all iuſt, all indifferent, all ordinary triall by laws or comprimiſe, they leane wholly to their authoritie, and ſtriue alone by it to ouerbeare and ſubdue their ſubiects. And in like maner alſo, the religious are then to be doubted moſt of ſincere dealing, when only by a vaine-glorious conceit or vaunt of their religious eſtate and perfection, they iuſtifie themſelues before the world, and would beare out all they doe againſt their neighbours. Thus farre in part we talked, beſides the anſweres I made to euery particular report you told me of; which I will here ſet downe: and to auoid the tedious repetition of quoth you, quoth I, will deliuer the ſame vnder the names wee haue by our ſeuerall callings, both of vs true Catholickes, I a ſecular prieſt, and you a VVor. lay Gentleman. VVe began, and did proceed as followeth.

Gent. The Ieſuites with the Arch-prieſt and all their followers, report, that you and your adherents were ſchiſmatickes, and rebellious to the ſea Apoſtolicke, and that ſtill you are diſobedient perſons to lawfull authoritie and your ſuperiours placed ouer you.

Pr. They report thus indeed, but vnleſſe they can prooue vs guiltie of theſe crimes, their reports ought by all good men to bee iudged no other than meere calumnies and vntrue ſlanders, and the reporters to deſerue the like names.

Gent. I thinke ſo to, but it is to be ſuppoſed, that men

men of their ſtate and profeſsion would neuer touch any Catholicke prieſt with theſe diſgracefull tearms, vnleſſe they could manifeſtly proue him to be guilty of the crimes, much leſſe would they neuer bring theſe fouleſt infamies vpon ſo many Prieſts, before they certainely know you guiltie thereof.

Pr. If we looke what men of their place and vocation ought to doe, or againe what good opinion is due vnto them in regard of their ſtate, I alſo am of your mind, we ſhould ſuppoſe the beſt of them. For neither religious men, nor a prieſt choſen to bee ſuperiour ouer his brethren, nor ſuch as are directed and guided by them, ſhould work the infamie of Catholicke prieſts vpon any uncertainetie or faigned crime. But if on the other ſide you enter into the controuerſie betweene them and vs, and examine truly, and ſincerely waigh what we haue done, and what they report, you ſhall find our actions much contrary to their ſlaunders, and no cauſe to thinke all they ſay to be Goſpell: but you will iudge it neceſſary rather to feare the worſt, than to ſuppoſe the beſt of them. Let vs ſee then how theſe religious men, with the Arch-prieſt and their favourites prooue vs to be ſchiſmatickes, diſobedient, and rebellious: obiect for them I pray you, what you haue heard them alledge againſt vs.

Gen. VVith a good will; & this the rather, becauſe, as I ſhould greatly diſlike you if you were guilty of theſe ſinnes, ſo againe, much ſhould I ioy in you, if you be free. They ſay you were ſchiſmaticks, becauſe you refuſed for a whole yeares ſpace to accept of the authority inſtituted by the Pope, and to ſubmit your ſelues to maiſter *Blackwell* ordained Arch-prieſt ouer you. And as in that refuſall you were ſchiſmaticks, diſobedient, and rebellious at the firſt, ſo are ye now guiltie of great diſobedience to your Arch-prieſt for not

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obſeruing his degrees and precepts.

Pr. Here be two things, our forbearing to accept of the new authoritie, or to ſubmit our ſelues to the Archprieſt; & our diſobeying the Archp. decrees and precepts. Touching the firſt, the Ieſuites and Archp. haue ſo vehemently thirſted our diſgrace and infamie, that for our delay, they cenſure vs to be ſchiſmatickes, and as ſuch vile perſons to be vſed, and ſhunned of all Catholickes. And albeit the deciſion of this queſtion belonged nothing at all to them, but was to be had from the ſee Apoſtolicke and ſupreme paſtor of Gods church, before whoſe ſentence pronounced, no man was to be condemned of ſo foule a fault, or puniſhed for the ſame with publick infamie, and the loſſe of his good name; yet could not the good men ſo long containe themſelues, nor repreſſe the violence of their ſpirit, as to ſpare our credites, and to forbeare the ſubuerſion of our honeſt fame, till they had informed his Hol. of the caſe, and had receiued a firme ſentence from him, what he iudged of the caſe, and how he would haue them to proceed againſt vs. This temperance, this modeſtie, this charitie they would not vſe, but taking hold of our delay and themſelues iudging it as a fit occaſion, and a cauſe ſufficient ynough whereby they might worke our diſgrace and ignominie, they prevented the ſee-Apoſtolicke, and gaue ſentence of vs, that wee were Schiſmatickes. And that this raſh and vncharitable iudgement of theirs might run with more credite eucry where, they ſet on work one of their principall men, Father *Thomas Liſter*, Doctor of Diuinitie, to write a Treatiſe againſt vs, wherein he went about to proue vs to be ſchiſmatickes in the higheſt degree. Now this rude and infamous libell, as void of learning as it ſwarued from truth and modeſtie, being once divulged, it was approoued by Fa. *Garnet* their

Prouinciall,

Prouinciall and by the Archp. and forthwith confirmed by the practiſe of them and their adherents; we and our people were borne downe with ſlaunders, ſhunned as you know in all conuerſation, and the infamie was currant euery where. Thus then they proued vs to be ſchiſmatickes by a ridiculous pamphlet, and by the practiſe of their owne erronious opinion.

Gent. Had they no better proofes than theſe? nor ſurer grounds for the matter, before they ſpread abroad ſo greeuous an infamie againſt you, and put it in practiſe in the ſight of the world, as wee ſee they did?

Pr. No other truly.

Gen. It ſeemeth to haue been very great preſumption for a company of priuate religious men, and an Archprieſt, whoſe authoritie alſo was as yet vncertaine, to take vpon them the office of the ſupreame and Apoſtolicke Biſhop, and vpon their owne heads to condemne you for ſchiſmatickes. And againe, it ſeemeth no leſſe vncharitable audacitie, that not expecting his Ho. ſentence, themſelues would put in execution their owne opinion, to your extreame infamie, and the ſcandale of our whole Nation.

Pr. Let it ſeeme to haue ben, or be it what it ſhall, this they did, and thus they dealt with vs.

Gent. But I heare, notwithſtanding all their heat then, and the heapes of iniuries they caſt vpon you by this ſlaunder of ſchiſme, that both the Ieſuits and Archp. in England, and alſo Fa. *Parſon* in Rome, are now halfe aſhamed of the matter, and ſay it was but one priuate mans opinion, and that hereby they neuer defamed you to be ſchiſmatickes.

Pr. I heare alſo, that now, when they perceiue the matter is like to come to triall before the higheſt Tribunall on earth, and to be made knowne vnto the Chriſtian world how they haue iniuried vs, they

would ſtep backe againe, and with any ſmooth and cunning ſhift make men beleeue, they had not ſo foulely erred, and broken the bonds of all Chriſtian charitie. But the caſe is cleare ynough, their actions were manifeſt to all our nation, and will convince them of too intollerable impudencie, if they denie that which all men know them to haue done. VVee haue alſo their owne hands to teſtifie againſt them: but in ſuch men, if the teſtimonie of their owne conſciences will not ſuffice to make thẽ confeſſe a truth, though it be to their own temporall confuſion, eſpecially when their fact is knowne to a whole nation, as this is, they may keepe themſelues content with the bare name of Religion; and for humilitie, for mortification, for charitie, for ſinceritie, and true ſimplicitie, let them not boaſt themſelues aboue the meaneſt Chriſtians, nor glorie in theſe vertues at all. And if the Archp. ſay or write (as I heare he doth) that hee neuer called vs ſchiſmatickes; I cannot but lament his caſe, conſidering we haue his own letters and decrees to the contrary, whereby he doth charge vs with that crime, and forbiddeth vs in any ſort to defend our good names; not we, but they ſhall reprove him. And for both the Ieſuits and him, if they be now come to this, That it was but a priuat mans opinion, neuer vttered to the diſcredite of any; they giue the world, which knoweth the contrary, ouer great and manifeſt preſumptions to feare their bad dealing in all the reſt. And moreouer, I demaund of them, VVho it was that wrote their infamous libell of ſchiſme? VVas it not the Ieſuit Fa. *Liſter*? VVho ſet him on worke? was not this his ſuperior Ieſuit Fa. *Garnet*, as Fa. *Liſter* himſelfe confeſſed? VVho approoved it, and ſent it abroad to ſome of our prieſts? VVho but Fa. *Garnet* and the Archprieſt? who ſaid it ſhould be defended, if we would bring it to triall? VVho but Fa. *Garnet*?

VVhence

VVhence came the copies thereof to bee ſcattered among the Aſsiſtants, and in all corners of the realm, but from the Ieſuits and Archprieſts? VVho finally were the authours and ringleaders to the reſt in the ſcandalous practiſe againſt vs, and our children? VVho but Fa. *Garnet* and the Archprieſt? Moreouer, if they ſay it was but one priuat mans opinion, this maketh their fault more inexcuſeable: For wee that held the contrary, were many, and not altogether ignorant. The caſe then in practiſe ſhould haue been ruled for vs, and we ought not to haue been defamed vpon one priuat mans opinion.

Gent. I thinke it muſt needs be graunted, that the ſuperior Ieſuit and the Archp. were acquainted with the libell. For the Archp. approued it: and for the Ieſuites, conſidering that their cheefeſt vaunt and glory of their religion dooth conſiſt in a ſingular perfection of obedience, wherein they would bee thought to excell all other religious orders, it cannot be imagined, that any of them, but eſpecially not Fa. *Liſter*, a Doctor of Diuinitie, famous among them for learning, a man for tenderneſſe of conſcience, much enclined to ſcrupuloſitie, and for humilitie and other religious vertues, accounted of extraordinarie perfection amongſt his fellowes: it cannot be imagined (I ſay) that this Ieſuit of all other ſhould ſo forget himſelfe, and ſtaine the ſplendor of his obedience by ſuch wilfull raſhneſſe and indiſcretion, that he would euer enterpriſe a matter of ſo great moment and ſequell as this, before he had acquainted his ſuperiour Father *Garnet* therewith, and had conſulted alſo with him in euery particular, or finally, would diuulge the ſame without his commaund and licence.

Pr. If we ſuppoſe that this one good Father had in this groſſe manner forgotten euery point of his religious obedience; can yet any man thinke, but that

his ſuperiour Fa. *Garnet* (if Fa. *Liſter* had not taken it in hand, and finiſhed it with his licence and liking, or if it had not been ſent abroad and practiſed according to Fa. *Garnets* owne will and pleaſure) would forthwith haue eſpied the error and diſobedience of his ſubject, and haue recalled the tract, and hindered the practiſe thereof? But if Father *Liſter* forgot to acquaint his ſuperior with it at the firſt, can wee thinke he did ſo after, when he wrot the ſecond time a replie againſt maiſter *Champneies* aunſwere to his libell, and divulged it alſo? Or can we perſuade our ſelues, that in ſo great a matter and cauſe of tumult, the ſuperior Ieſuit Father *Garnet* ſlept all the while, and let his ſubiects ſay, write, and doe what they liſted? If this be ſo, where then was his vigilancie and ſolicitude? VVhere was their obedience, their relation, their dependence, which a Gentleman their deare friend and themſelues ſo much brag vpon? But the libell pleaſed them all, and much glorious vaunting they made of it, to be learned and ſubſtantiall; yea, happie was he that could ſhew himſelf moſt zealous in practiſing it againſt vs, and in perſuading other Catholickes to doe the ſame.

Gent. I know not what learning or ſubſtance that infortunate Treatiſe contained, but I heard a good prieſt, who is ſaid alſo to be a ſingular diuine, to wit, maiſter *Wright*, I heard him (I ſay) affirme, that it was an vnlearned pamphlet, written without any ſhew at all of judgement, or diſcretion, or ſchollerſhip, and emptie of learning and good ſubſtance, making much adoe about the nature of Schiſme and penalties incurred therby, which were not in controuerſie, and childiſhly failing in the proofe of that point, which hee had vndertaken to proue, and concerned the cheefe point in the queſtion, namely, that your delay in particular was ſchiſme. And the ſame man commen-

commended maiſter *Champneies* breefe anſwere to it, to be more judiciall, and ſcholler-like, than maiſter *Liſters* was.

Pr. VVell, they haue gone far in this bad courſe, whether they will relent, and humbly confeſſe their error, or ſtand obſtinatly to defend it, I cannot gueſſe; and if they were not the men they bee, I would of twaine expect the former. But doe they thus or ſo, I hope their vncharitable deviſe in this caſe will turn, when truth ſhall appeare to their owne confuſion, and our innocencie be made cleare to all men of vpright judgement.

Gent. I pray God that truth may preuaile, innocent men may be defended, and they that haue thus injuried their brethren, may repent, and make ſatisfaction. But yet I pray you deliuer me in few words for my better ſatisfaction, ſome reaſon, why through your delay you incurred not the crime of ſchiſme.

Pr. I will doe it with a good will, and breefely. It is a doctrine generally receiued by all Diuines and Canoniſts without contradiction, that the crime of Schiſme requireth neceſſarily an intended ſeperation and rebellion from the head of the church, as he is head and ſuperior thereof, or from the members, as they be the members vnder that head. *Schiſma eſt* (ſayth S. *Thomas*) *quo quis Summo Pontifici ſubeſſe renuit, cum quadam rebellione, intellige in quantum eſt ſummus Pontifex, & membris eius communnicare recuſat, intellige in quantum ei ſubiecta ſunt.* Schiſme is that (ſayth he) whereby one refuſeth to bee ſubiect to the ſupreame Biſhop, with a certaine rebellion, (vnderſtand this) as hee is the ſupreame Biſhop, and refuſeth to communicat with the members ſubject to him, (vnderſtand) for that they are ſubiect to him. And againe, *Schiſmatici ſunt, qui ſubeſſe renuunt ſummo Pontifici, & membris Eccleſiæ ei ſubiectis communicare recuſant.* They are ſchiſmatickes 2.2.q.39.

 which

which refuſe to be vnder the Pope, and to communicate with the members of the church ſubiect to him. VVith this limitation ſtill, as *Archidiaconus* ſayth, *Per recuſationem eius iudicialis ſententiæ, non recognoſcendo ipſum vt Caput Eccleſiæ*, By refuſing his judicial ſentence, not recogniſing him for head of the church. And *Silueſter* alſo vpon S. *Thomas*, *Notanter dixit, in quantum eſt ſummus Pontifex, id eſt, non recognoſcendo eum vt Caput Eccleſiæ.* S. *Thomas* ſaid purpoſely (in that he is Pope (that is) not acknowledging him for head of the church, *Secus autem, in quantum ſingularis perſona.* For it is not ſo, if one doe it in reſpect the Pope is a ſingle perſon; as if a man ſhould be offended with him for ſome particular fact. And *Caietane* the Diuine, *Peccatum Schiſmatis tendit contra vnitatem, ſiue Eccleſiæ, ſiue Capitis formaliter*. The crime of Schiſme tendeth againſt the vnitie either of the church or head formally (that is) as it is the church vnder that head, or the head of that church. And therefore, if one doubt reaſonably whether this particular perſon be the Pope or no; and thereupon do not acknowledge him fully for the Pope, hee incurreth not thereby the crime of Schiſme, no though he erre in iudgement, becauſe there wanteth the formalitie of Schiſme, which is this, to refuſe him, as hee is vndoubtedly the Pope. And finally, the famous Lawyer *Nauar*, *Schiſma peccatum eſt, quo quis ſe ſeperat ab vnitate Eccleſiæ nolendo ſubeſſe ei, vel membris eius, quatenus ſunt eius*. Schiſme is a ſinne, whereby one ſeperateth himſelfe from the vnitie of the Church, by refuſing to be vnder it, or the members thereof, in regard they are the members thereof. So that by the iudgement of all the learned, this is an vndoubted veritie, That a man cannot be a ſchiſmaticke, vnleſſe hee haue a voluntary or entended rebellion againſt the Pope and the Church; with this formalitie, as hee is the Pope or head; and the church a body, or members vnder him,

Ver. Schiſma.

Ver. Schiſma.

c. 27.

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(that is in one word) vnleſſe he refuſe to acknowledg him for his head, and to communicat with the members, becauſe they be vnder him: perceiue you this?

Gent. Yea very well.

Prieſt. Hereupon it is manifeſt, that we could not poſsibly be Sciſmaticks by our delay.

Gent. I ſee no ſuch conſequence.

Prieſt. Doe you not? you know that our delay to accept of the authoritie, and to ſubmit our ſelues to the Archpr. was not becauſe we denied the Pope to be Pope, and our head; nor that we refuſed to obey him as our head; nor for that wee would not admit the authoritie, and Man ſaid to be inſtituted by him, formally, becauſe they were ſayd to be inſtituted by him. Vpon theſe reſpects, and formalities we delaied not, and yet without theſe we could not poſsibly be Schiſmaticks. But the whole controuerſie ſtood in this, That the authoritie was inconuenient for our Church; and that it was doubtful, VVhether in truth the authoritie was inſtituted by the Pope, or not. This was vncertaine (I ſay) the Ieſuits and Archprieſt on the one ſide had no Bull, no Breue, no Apoſtolick letters, no authenticall Inſtrument (as is vſuall in all matters, both of great & leſſer moment, proceeding from that See, and which in graunts of extraordinarie Iuriſdiction and Prelacie is abſolutely neceſſarie, before any bee bound in conſcience to obey them) they had no ſuch thing to ſhewe for proofe of that they claimed, and would violently inforce vpon vs, as his Ho. fact; and wee on the other ſide, partly for want of this Apoſtolicke VVrit and Teſtimonie; partly vpon other great reaſons, had good cauſe to doubt, that his Hol. was not acquainted with it: yea the particulars of the authoritie implied in them ſo many, and ſo great inconueniences, that we thought it needfull to delay the acceptance thereof, till his

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Ho. ſhould haue better information of our Churches eſtate, and thereupon either recall the authoritie, if it were his deed, or in time reforme and change it into ſome other more commodious to our afflicted Church. So that their propounding or promulgating this authoritie being inſufficient, & no way binding vs in conſcience, we bare off to receiue it, becauſe it was vncertaine, and very likely not to haue bene inſtituted by the Pope. The inconueniences alſo which it brought with it were no little cauſe of our delay; and we bare not off becauſe we refuſed to be ſubject to the Pope, as Pope, or head of Chriſts Church, or to this, or any ſuperioritie he ſhould ordaine ouer us, as our ſupreme Paſtor, which yet wee muſt haue done before we had incurred the crime of Schiſme. Perceiue you now how the caſe ſtandeth, and how farre off we were from being Schiſmaticks?

Gent. Very well.

Pr. Nay further we were ſo free from that crime, and all the leaſt diſobedience to the See Apoſtolicke in that delay of ours, (and of this neither the Ieſuits nor Archpr. could be ignorant, for they were priuie to our whole courſe, and actions in that matter, and they had alſo our owne word and hand-writing for ſubmiſsion in al things which were certainly notified vnto vs to be his Ho. his deed) that for men of their profeſsion, learning, modeſtie, and experience, to condemne vs, yea in the ſecrecie of their owne conſcience to be guiltie of ſchiſme, or the leaſt diſobedience, cannot bee defended by any reaſon from the grieuous ſinne of temeritie, and raſh judgment. But for them by their toungs, penns, and practiſe to diſplay and caſt abroad in the world, the turpitude of this infamie for crimes faigned againſt vs by themſelues, and neuer once committed in thought by vs; and this alſo before the Church had examined, and

cenſured

cenſured our cafe, this, this fact of the Ieſuits & Archprieſt, as it cannot poſsibly bee excuſed, nor eſcape the note of vncharitable audacitie, & extreame crueltie in them, ſo of neceſsitie muſt it bring woonder to all poſteritie, and be horrible in the ſight of all honeſt men. VVhen they vrged the admittance of the authoritie, with ſo many threats and in ſo violent a manner, as they did all that yeare before the comming of the Popes Breue, we alwaies told them this, and we deliuered it them in writing. Firſt, that we admitted of whatſouer the Pope had done already, or would doe in time to come in our Church. Againe, that wee would preſently and without delay receiue the new authoritie, and ſubmit our ſelues vnto the Archprieſt, if they could ſhew vnto vs the Popes letters, and certainely make it knowne by any Apoſtolicall writ or authenticall inſtrument, that the authoritie was inſtituted by him. Thirdly, we would in fact alſo doe the ſame without the ſhew of any Apoſtolicall letter, if the Archp. and two of the Ieſuits would ſweare vnto vs, and avow it vpon their prieſthood, that this authority was ordained ouer vs by the Pope, or that his Ho. was acquainted with euery particular thereof. Againe, if they refuſed all theſe, wee offered further, preſently to obey the authoritie, vpon condition they would agree with vs to ſend one or two of either ſide to Rome, which might informe his Ho. of the ſtate of all, and bring vs certaine word what his will was we ſhould doe in every thing. Theſe proceedings and offers of ours will for euer yeeld a firm and irrefragable teſtimonie of our ſinceritie, prieſt-like comportment, and innocencie in this cauſe; & moreouer, protect and keepe ſafe our good names from the ſlaunders of our aduerſaries, in all degrees of ſchiſme or diſobedience, wherewith their ill affected minds by many ſleightie ſhifts and deceitfull preten-

ces ſo earneſtly labour to ſtaine them, and to bereaue vs of our credite, a treaſure without which we deſire not to liue on earth.

Gent. Made you then theſe offers?

Prieſt. Yea truly, neither can they denie it.

Gent. VVhat anſwere did they returne to this?

Prieſt. Marry they rejected them with much diſdaine, and anſwered that we ſhould abſolutely ſubſcribe to the authoritie without any conditions at all or further delay, or elſe we ſhould haue the cenſures of the Church laid vpon vs for our refuſall; and the word was confirmed by the effect: for preſently after the Archp. without ſcruple or bluſhing to execute any act of juriſdiction, whiles his authoritie, as yet not confirmed by his Ho. ſtood doubtfull; ſolemnely in writing with complements of a new ſeale, and all his titles, ſuſpended M. *Coll.* M. *Heb.* and M. *Mu.*

Gent. Is it poſſible theſe men ſhould thus foulely forget their profeſſion and the rules of morall honeſtie? for it ſeemeth, if this relation be true, that their principall drift and endeuour, was to harme and diſcredite you, without reſpect of your good, or ill deſeruing.

Prieſt. For my relation, our aduerſaries themſelues cannot denie it to be very true. For the articles were written and deliuered them, and toſſed in the hands of all Catholickes about London; they and their adherents condemning them, wee and ours defending them to be juſt and indifferent. Touching their diſpoſition in this doing, I ſhall need to ſay no more but this; It had more beſeemed religious men, not vnwilling perhaps to bee eſteemed ſingular among others for good zeale, charitie, mortification, and wiſedome; and it had more graced an Archp. newly choſen to be a Superior, a Father, and a Patterne of vertues to vs all (ſuppoſe his authority had been confirmed

firmed by the Pope) to haue had patience with vs a while, and to haue expected the censure and judgement of his Ho. to whom only it belongeth to decide the controuersie, before they had disgraced and defamed vs for schismaticks and rebels against the See-Apostolick throughout the realm, and many parts of Christendome also. And this (I say) they should haue done for preuenting scandal, in case we had vndoubtedly been guiltie of those crimes, and that our fault could not haue been couered by any handsome excuse, or diminished by some fauourable interpretation. But for them to faigne and forge these crimes against vs; for them to be the first authors and diuulgers of these horrible infamies, which wee neuer deserued in the least sort, that a sincere mind can deuise; for them to be the cheefest authors in the practise of their owne erronious paradox; and this also before the Church had heard our cause, and condemned vs, (as I said even now) I cannot perceiue how this could become them, or how it may bee justified by any meanes; it arguing a spirit as farre differing from charitie and discretion, as vices are opposit vnto vertues. They are not ignorant neither (which greatly augmenteth their fault, and cleareth vs from all disobedience) that it is an vsuall thing obserued in all the particular churches and countries of Christendome, and by the light of naturall reason thoght necessary for the good gouernment of Gods people, that when any grace, benefite, office, or dignitie is granted by the people to any man; or when any authoritie is instituted by him, which either was obtained by surreption and wrong information, or containeth in it things prejudiciall and inconuenient to their church and people; the Pastors, Cleargie, and people doe deferre the admittance thereof, vntill they haue better informed his Ho. of all matters, and

none thinke themſelues bound in ſuch a caſe to receiue it, though it ſhould come, as inſtituted and confirmed by his Hol. authenticall Breues or Buls, before he had vnderſtood their difficulties, and the reaſons of their fact.

Gent. Did they not know this to be vſuall in Catholicke Churches?

Prieſt. Yea, and more than this; for they knew that many princes in Chriſtendome haue made lawes, and decreed, that nothing ſhall be admitted or put in execution within their States, that commeth from the Pope (we ſpeake not now of matters of faith, or manners generally propounded, and commanded by his Ho. to be obſerued in the Church) before it be ſeene and approoued by men appointed for that purpoſe, as well to haue been rightly obtained, and to be authenticall, as to bee without injurie or prejudice to any. This is obſerued (to let goe the reſt) in Fraunce and Spaine, as *Couarruuias* noteth in his booke. *Variar. reſol. c.*

Gent. Me thinkes it is very neceſſarie it ſhould ſo be; for otherwiſe one badly diſpoſed man might by colluſion and wrong information obtaine that of the See Apoſtolicke, which would diſturbe and annoy a whole Nation.

Prieſt. In ſuch caſes their laws are not thought unlawfull, nor they which make or execute them, any way rebellious or diſobedient. The Ieſuits and Archprieſt in a far leſſe caſe haue condemned vs of ſchiſme and diſobedience, when they could ſhew vs for this authoritie neither Breue nor Bull, nor any authenticall writ from the See Apoſtolicke.

Gent. And for my part alſo, it drieth ſtrange conceits into my head, and among the reſt this is one, that I thinke the world will ſhortly haue an end. But now I clearely perceiue theſe reports, that you were ſchiſmatickes and diſobedient to the See Apoſtolick by

by your delay to accept the authoritie, to haue been meerely vntrue ſlaunders and calumnies; and theſe the more intollerable & injurious, in that they were inuented, caſt abroad, maintained, and put in execution by the Ieſuits and Arch-prieſt, whoſe fame and bare name of religion and authoritie, would induce almoſt all men to beleeue them, & to condemn you.

Prieſt. So it is indeed, but yet if an Angell ſhould proclaime a true man to bee a theefe, and vpon the Angels word all men ſhould beleeue him ſo to bee; the juſt man were no theefe for all the multitude of beleeuers, & the Angels proclamation were no leſſe than an vntrue ſlaunder and infamie. The like is in our caſe: yet with this notable diſparitie, that the inuentors and ſetters abroad and defenders of this infamie againſt vs, bee but Ieſuits and an Arch-prieſt, which we know to be no Angels. But to conclude this part; our appealing at that time, and our ſending to Rome to know his Ho. his good pleaſure, leaſt in any thing wee might offend through ignorance in theſe vncertainties, manifeſtly ſheweth vs to haue beene free from all ſpot of ſchiſme, and diſobedience to the See Apoſtolicke. For ſchiſmatickes, not acknowledging the Pope to bee their head, make no recourſe nor refuge to him, as to their ſuperiour: and rebellious and diſobedient perſons to the Pope, ſeeke not with ſo great paines and charges (as we did) to know his will, that they may conforme themſelues therunto. VVherefore this part of their report deſerueth no better name nor place, than the title & predicament of an vntrue ſlaunder. Now, if yet you reſt unſatisfied with this that I haue ſaid, touching ſchiſme and diſobedience, I referre you to our reaſons, and to the letter which maiſter *Champney* writ to his friend concerning this matter, and to M. Doctor *Biſhops* anſwer to the letter of Fa. *Parſon*: and for a firmer rocke where-

on you or any may safely stay their judgement, and resolue what you will adhere vnto, till the contrarie be defined by gods Church, to the graue censure of the Diuines of Paris: For the sentence of that famous Vniuersitie doth acquit vs of schisme and sinne in our action of delay; repelleth the vntrue slaunders cast against vs by our aduersaries, and should cause all men of wisdome and gouernment both to temper their tongues in this case, and to suspend their judgements. For who is he that is wise and hath the feare of God before him, that will aduenture, either to condemne vs in his owne heart, or to report vs in the world to be guiltie of schisme or sinne for our delay, now after so many learned and famous Diuines of that Vniuersitie, vpon mature deliberation and discussion of our case, haue pronounced vs to be free from these objected slaunders?

Gent. I haue not seen as yet the reasons you speak of, but I expect dayly to haue them. And for the sentence of the Sorboniستes in Paris, I haue seene it, and me thinkes it justifieth your actions very greatly. But against it I haue heard objected by your aduersaries: First, that the information was not truly set downe: And again, that their sentence is not to be respected in this case, considering they be knowne aduersaries to the Iesuits, and would be glad by any occasion, to displeasure and discredite them.

Pr. VVhere they except against the censure of the Sorboniستs, that the case was wrongfully proposed, it is a silly shift, so fond & childish also, that euen the Iesuits owne friends are much ashamed thereof; and all indifferent men hold it too too grosse and ridiculous. For the case was propounded in such manifest and expresse tearmes, and so truly and directly set downe, that euen our aduersaries themselues can hardly find any way to make it seeme insufficient;

but

but ſhift haue they none at all to make it ſeeme vntruly deliuered. And in this it is more fauorably ſet downe for them than for vs, in that ſundry of the cheefeſt reaſons for which wee bare off to accept of that authoritie, are paſſed ouer and omitted, without any mention at all.

Gen. In troth, me thinkes the caſe is very plainely and fully, and with great indifferencie put downe; and this ſhift of reprouing the information alwayes ſeemed to me and to many others, a meere cavill or friuolous wrangling; which is an vſuall thing to men that want ſubſtantiall matter to alleadge for excuſe of their fault; and when through lacke of humilitie they had rather ſtand to defend their owne errour, than acknowledge it. And in this caſe, verily nothing more moued my ſelfe and diuers others to conceiue very well of you and your dealing in this controuerſie, and to feare ſome great defect of ſinceritie in your aduerſaries, than the prohibition which the Ieſuits and Archp. made againſt this cenſure of the Sorboniſts; that none ſhould defend it, no, albeit it proceeded vpon true information of the cauſe. For what other thing could men conceiue hereby, but that the Archp. and Ieſuits, by whoſe aduiſe and direction he made and publiſhed that decree, intended to ſuppreſſe the truth by their power and authoritie; to beare you downe by ſtrong hand, and to ouer-rule our Church by their owne wils onely, without regard of equitie, reaſon, or conſcience.

Pr. VVhat ſhould they doe, but frame their building anſwerable to their foundation which they had laied at the firſt, and make the progres of their work conformable with their beginning? They had ſet vpon vs with great zeale, and in the feruency of their ſpirit defamed vs of ſchiſme; they had made a moſt ſcandalous ſeperation from vs, themſelues, and their adherents,

adherents, ſhunning vs in all converſation and communion, as well in humane things, as divine; this once done, what remained, but to proſecute the matter with the ſame fervor and vehemencie of ſpirit, as they had attempted it at the firſt? They were in credite, authoritie was on their ſide, the world ſwayed with them, were it right or wrong they did, it ſhould be borne out by the cloake of religion, authoritie, diſobedience, and friends. And what? durſt a few poore diſgraced prieſts make reſiſtance? durſt they examine the actions of religious perſons, men of ſo rare perfection, or mutter againſt the command and decrees of ſo extraordinarie a ſuperiour? It was not likely; but in caſe they ſhould giue the attempt, no doubt, but they ſhould bee diſcredited, and moſt ſeuerely puniſhed to their eternall ſhame and confuſion. No marvell therefore, if with this aduauntage, and vpon this hope they were ſo earneſt and ſo bold, as to prohibite in that ſort the defence of that ſentence, albeit the caſe were rightly propounded vnto theſe learned men.

Gent. Suppoſing the information to haue beene true, the prohibition muſt of neceſſity be very groſſe and farre out of ſquare. For beſides that in the judgement of wiſe men, it were to patroniſe erronious doctrine, and bolſter vp injurious dealing in them that vntruly defamed you of ſchiſme, it toucheth alſo the Diuines of that famous Vniuerſitie with no ſmall diſcredit, as hauing right information of the caſe, to be men either ſo very ignorant and doltiſh, that they could not judge and decide it rightly; or elſe ſo void of grace and honeſtie, that they would wittingly impugne a knowne truth.

Pr. So it is, and certainely the ſecond part of our aduerſaries aunſwere implieth a conceit of no leſſe vile diſpoſition to be in thoſe diuines, than this latter you

you ſpoke of. For when they reject their cenſure, and judge it worthie of no credit, becauſe (as they ſay) the Sorboniſts are enemies to the Ieſuits, it implieth, that they judge them to be men of that bad diſpoſition, that they will pronounce an erronious ſentence contrary to their owne knowledge and conſcience.

Gent. By my faith, I thinke it implieth little leſſe than ſo, if a man may ſpeake in plaine Engliſh.

Pr. Iudge you then, how our aduerſaries through their zeale in ſelfe-loue are caried headlong beyond all the limits of modeſtie, and how they bluſh not to defend their erronious paradoxes with injuring any; nor feare to caſt diſgrace vpon whoſoeuer, that for defence of truth ſhall ſtand in their way.

Gent. VVho would haue imagined, that ſo daungerous an humour had reigned in men that pretend ſingular perfection in their ſtate, & would be thoght mortified of their inordinat affections aboue al other either ſecular or religious?

Pr. Not I truly, vnleſſe too much experience had proued it ſo to be.

Gent. But the Ieſuits ſeeme not to do any thing, nor at all to intermeddle with the affaires of you ſeminarie prieſts, but they referre all to the Arch-prieſt: and therefore not they, but he and his Aſſiſtants only deſerue the blame, if any thing be done amiſſe.

Pr. VVould to God it were ſo, that they were not intermeddlers, for then things would not haue come to this wofull plight in which they be now. But aſſure your ſelfe, it was not for nothing that the Ieſuits procured this authoritie, and made choice of this man to be Archprieſt, and others to be aſſiſtants, all without the conſent and knowledge of our Cleargie; and moreouer prouided by a ſpeciall caveat in the inſtructions, that in all matters of importance the Archp. ſhould take th'aduiſe and direction of the ſuperiour

Ieſuit in England. Againe, that the whole authoritie with the Archprieſt and Aſſiſtants, ſhould not be abſolute of themſelues, or depend of the liking or diſliking of our Church next vnto his Ho. but alwaies be depending of the will of Fa. *Parſon*, as it ſhould pleaſe him to moue the Cardinall Protector to alter or diſpoſe of all: for thus the Archprieſt, the Aſſiſtants, and all our Church are ſurely curbed. And laſtly, that the Ieſuits by ſuch violent means enforced vpon our Cleargie this authoritie, before it was confirmed by his Ho. or they had obtained any Apoſtolical letters, authenticall writ, or commiſſion to aſcertaine vs of the validitie thereof: aſſure your ſelfe (I ſay) that all this was not done in vaine by theſe men of ſo rare prouidence, but all their diligence and endeauours tended principally to this, at this marke they aimed, That not only they might be exempted from al ſubordination to any ſuperiour in our Church, but alſo haue the greateſt ſtroke in ruling our Cleargie, and ſitting cloſely at the helme, ſteere the whole ſhip, turne, and diſpoſe of all as they liſted, and yet be not eaſily perceiued to haue any motion or meddling at all. And in truth ſo it is; the Ieſuits doing whatſoeuer pleaſeth themſelues, and cunningly vſing the Archp. his name, voice, hand, and miniſterie to any intendement or plot of theirs; they will not be ſeen authors or agents in any thing, but perſuade vs all to be obedient to our ſuperior the Archp. The Archp. indeed aud the Aſſiſtants are culpable, in that either they will not ſee the polliticke drifts of the Ieſuits, which tend to the ineſtimable diſaduantage and detriment of our Church; (for there was neuer the like miſerie and diuiſion among our cleargie & people at home, and abroad in the ſeminaries, as hath beene ſince the death of the bleſſed Cardinall *Alane*, when the Ieſuits began pollitickly to ſturre, contend, and rule) or perceiuing

ceiuing them, they either will not, or dare not to oppoſe themſelues, ſtay the ruine, or ſeeke for redreſſe: but contrariwiſe, either for pleaſing the Ieſuits, and gratifying their aduancers; or through feare to forgoe their roumes; or vpon ſome particular reſpect and motiue, let all goe to wracke, and be as forward to execute blindly and without diſcuſſion and judgement, any thing, be it neuer ſo vnjuſt and harmefull againſt their brethren, as the Ieſuits are ready to deuiſe, and dilligent to ſet them on againſt any whomſoeuer they liſt to worke diſpleaſure.

Gent. Me thinks it is very inconuenient, that there being theſe great contentions betweene the Ieſuits and prieſts, they ſhould haue any ſtroke at all either in the gouernment of our Church of England, or of our ſeminaries beyond the ſeas. For thus they may eaſily diſpleaſure both the ſtudents abroad, and the prieſts at home, againſt which they haue taken conceits, or with whō they haue had quarell at any time.

Pr. It is ſo indeed, and this is the very bane of all our Churches peace. For many of our towardlieſt ſtudents beeing made malecontents in the colledges, and hauing had contentions with the Ieſuits there; as they on the one ſide returne home poſſeſſed with humors of diſcontentment & auerſions; ſo find they here the like diſpoſition in our Ieſuits to that their brethren had beyond; and their entertainement in England by theſe Fathers is vſually worſe and more intollerable than that which they ſuffered by thoſe in Rome or Spaine. But this is beſides our matter. Let vs returne to the ſecond part of the report (to wit) That we diſobey the Arch-prieſt. VVherin I pray you is this diſobedience of ours, deſeruing in the opinion of our aduerſaries, and their too credulous adherents, all theſe infamous outcries? name for them ſome particular, if you can.

Gent. Nay in troth, I can name no particular more, onely than that you disobey his precepts & decrees; and being suspended and depriued of your faculties by him, you celebrate notwithstanding and use your faculties, as though he had no authoritie ouer you in these cases.

Pr. VVe will take all these for particulars, and answere them. But before we proceed any further, I pray you let me aske you one question or twaine.

Gent. Agreed, I will answere them if I can.

Priest. Is there no difference of superiours in the world?

Gent. Yes doubtlesse there is, and that very great.

Pr. Haue they all equall authoritie and jurisdiction ouer their subjects?

Gen. No, God onely is absolute Lord, and independing, hauing supreame power and soueraignetie in euery respect ouer all his creatures; all superiors vnder him haue their authoritie and power limitted, euery one in his degree and order.

Pr. Then euery superiour vnder God, is not to be obeyed in all respects, or in euery thing hee may commaund, but in such things onely, as fall vnder his authoritie, and within the compasse of his jurisdiction.

Gent. It must needs be so. For if a superiours will onely were the measure of his power and authoritie in such manner, that he must be obeyed in whatsoeuer he will commaund; there could be no difference among superiors, but all should be alike; and in this, all equall with God himselfe, who may commaund what hee will, and must bee obeyed in all hee commaundeth.

Pr. It is evident then that our Archpriest is not so absolute a superiour ouer our cleargie, that he may commaund what he will; or that wee are bound to obey

obey him in whatſoeuer he commaundeth.

Gent. No man is bound to obey him in any thing hee commaundeth beyond the authoritie graunted him: for he hath no more power nor juriſdiction ouer any, than is expreſſely giuen him by the words of his commiſſion.

Pr. All is well; then are wee not diſobedient to him, if we refuſe to obey him in his decrees and precepts, which he hath no authoritie to make, by any thing appearing in his commiſſion.

Gent. True, but it is to be ſuppoſed, that hee will not in his decrees exceed the bounds of his commiſſion and authoritie.

Pr. VVe know hee ſhould not exceed them, but we may eaſily ſuppoſe an vntruth, if we ſuppoſe him or a greater ſuperiour than he, to containe himſelfe within his limits, when the caſe ſtandeth as this doth in a matter of controuerſie, wherein himſelfe is a principall partie: and when in all his proceedings hetherto he hath ſhewed a vehement deſire to ouerbeare all onely by ſtrong hand and authoritie. It is no rare thing for ſuperiours, which liſt not to forgoe their roumes, but delight to ſee themſelues aloft, and perhaps would euer bee mounting higher, to challenge more than their due; and where their own intereſt may enter, to encroach alſo what they may. The ſubjects ſufferance, and yeelding to the force and injurie, is often taken by the ſuperiour for title good ynough, for whatſoeuer he liſteth by iniquitie to obtrude and claime.

Gent. Dayly experience proueth this to bee ouertrue in many ſuperiours; giue them an inch, and uſually they will take an ell, vnleſſe they be all the better diſpoſed, and ſeeke in their prelacie more the glorie of God and the good of their ſubjects, than their owne intereſt.

Priest. Now therefore let all suppoſals paſſe, and let vs come to the facts themſelues, and by them judge what he and we haue done.

Firſt it doth not appeare by the words of his commiſſion, That the Archp. hath any authoritie at all to make new lawes and decrees at his owne pleaſure, which may bind vs to obey them; or for breaking whereof he may juſtly inflict vpon vs any penaltie at all. By his commiſſion he is placed ouer the ſeminarie prieſts in England and Scotland in the degree and authoritie of an Arch-prieſt; but abſolutely to make lawes and decrees with the ſeuereſt penalties for ſuch as violate them, was neuer heard of in Gods church to belong to the office of an Archprieſt: only by vertue of his cõmiſſion he may *Dirigere, admonere, reprehendere, vel etiam caſtigare, cum opus erit.* Direct, admoniſh, reprehend, or chaſtice alſo when need ſhall bee: but there is no word of making new lawes and decrees, and therefore it is to be ſuppoſed, that in all theſe points of his authority, he is exactly to obſerue the lawes of Gods church, to which we yeelded our ſelues, when we vndertook our Eccleſiaſticall eſtate, and not to his will: and that he ought to proceed according to the ordinary courſe of Eccleſiaſticall Canon, already ſet downe to his hand, and not he to lay vpon vs at his pleaſure new burdens and bonds more rigorous and intollerable than are vſed in any part of the Chriſtian world beſides. If he make lawes and decrees, not hauing authoritie ſo to doe, they are of no force to bind vs to obey, and conſequently it is no diſobedience to reſiſt them.

Gent. This muſt needs be thus, if he haue no authoritie to make new lawes, and decrees.

Pr. Surely as far as we can perceiue by the words of his Commiſsion, he hath none at all.

Gent. Then are you freed from the ſlaunderous re-

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port of disobedience, for not obseruing his decrees, and precepts.

Fr. I hope we be. But yet further, let vs suppose he had full authoritie to make decrees; doth this proue, that we are disobedient, if wee refuse to obey, and resist them?

Gent. Me thinke it doth.

Priest. Doth it so? what? will you say that vnjust decrees are to bee obeyed? or perhaps thinke you that this Archp. is so infallibly assisted by Gods spirit, that he can make no decrees but just and good?

Gent. No, I will neither affirme nor thinke either of these twaine. For it is manifest, that injust & hurtfull lawes, as they are not to be accounted lawes, so are they not to be obeyed. And againe, the Archp. is a man subject to errors, as others be; and then especially an error is to be feared, when being a partie in controuersies, hee goeth about to decree any thing prejudicial to his aduersaries: for in these cases aboue all the rest, self-loue draweth him from indifferency, and enclineth him to respect cheefely his owne particular. And on the other side, a mind auerted from his aduersaries, spurneth him forward to deuise against them partiall and greeuous decrees.

Pr. The Archpr. cannot with any shew or colour of reason charge vs with disobedience to him, except onely in that we obey not his decrees: we acknowledge him for our Arch-priest, and to haue as ample jurisdiction ouer vs, as by his commission hee can claime. In all things we are ready to obey him, wherin he hath authoritie to commaund. This one thing (through his owne, and the Iesuits renuing it after it was once forgiuen and ended) resteth in controuersie between him, them, and vs, (to wit) VVhether by reason of our delay to accept the authoritie before it was confirmed by the Popes Breue, wee incurred

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the crimes of enormious disobedience, rebellion, and schisme against the See Apostolicke or no. He and they auerre we did; we denie it: hee and they haue slaundered, and doe continually defame vs, as guiltie of those sinnes faigned by themselues. VVe haue stood, and stand in defence of our assured innocencie; and thinke it most violent iniquitie to bereaue vs of our good names vpon a priuat opinion of their owne, before our cause either at home or abroad be orderly heard and tried, and we also condemned by Gods Church. Hee and they forbid vs vnder most greeuous penalties, to defend our selues from their calumnies, or our good names from their vndeserued slaunders: in which prohibition, because it is very injust, we know our selues no way bound in conscience to obey them. He and they cease not to wrong vs, they keepe no measure nor meane in doing vs injuries, but dayly oppresse vs with the heauiest, and plainely intollerable afflictions: we being denied all hearing & triall of our cause at home, flie by appeale to his Holinesse. He and they exclaiming against this our fact, heap vpon vs all disgrace and punishments: we arme our selues with patience against the worst. Now you see all our disobedience to the Arch-priest is in these two points. First, in that wee defend our good names against his and the Iesuits manifest slanders. Againe, in that we appeale to his Ho. for ending the controuersie, wherein the Archp. is a principall partie, and our violent aduersarie. Both these I confesse are directly against the Archp. his will and decrees: (for his decrees are (as I said) that wee should not defend the schisme and rebellion, wherewith he and the Iesuits haue defamed vs, and that wee shall not appeale without his license.) But to defend ones owne good name injustly taken away, is lawfull by the law of Nature it selfe: and to appeale to the See Apo-

Apoſtolicke from the injuſt oppreſſions of any ſuperiour in the world, yea without his licenſe and againſt his will, hath euer been and will bee alwayes lawfull in the Church of God; and conſequently, it cannot be truly judged in vs any diſobedience to the Archp. when we reſiſt him and his decrees in theſe caſes. For as he can make no law to ſubuert the law of Nature touching the defence of a mans owne good name; ſo can hee make no decree to prohibite or to hinder appeales from himſelfe to the Pope: and whatſoeuer he decreeth in theſe caſes, are of their owne nature fruſtrate, and not to be obeyed by any.

Gent. It is euident, that this report of your diſobedience and rebellion againſt the Archpr. is a meer calumnie, if you diſobey him in no other decrees but theſe, wherein if you ſhould obey him, you ſhould ſhew your ſelues very fooliſh, yea, very culpable, and diſobedient to God the authour of Natures law, and to the conſtitutions of holy Church.

Pr. It is ſo indeed; but yet the very word, and ſinne of diſobedience imputed to vs by men of their calling, entereth farre, and euen at the firſt hearing taketh deepe root in the hearts of the moſt vertuouſly diſpoſed, mooving them to great averſions, and zealous inuectiues againſt vs, albeit they know little or nothing how the caſe ſtandeth. And our aduerſaries play vpon this aduantage to ſtir vp all ſorts of people againſt vs: For who is he that will not vtterly miſlike a diſobedient prieſt?

Gent. Diſobedience truely is a foule crime, diſcommendable, and very odious in a Catholike prieſt, if he be infected therewith: and this almoſt in the eyes of all perſons, as well bad as good. But yet if a Catholike prieſt ſhall be falſly charged or ſlaundered with this ſinne, the calumnie cannot diſgrace him, when the truth ſhall come to light.

Pr. I grant all this, yet in the meane ſeaſon, whiles truth is by violence ſuppreſſed, the beſt that is may ſuſtain great loſſe in his good name. For there be few which either know or conſider how far a ſuperior is to be obeyed; and the moſt take euery oppoſition and repugnance to a knowne Superiours will or precept, to be the ſinne of diſobedience, without further diſcuſsion of things; and this the rather, in caſes where the Superiour and his Adherents are holden to be good men, and the marke they ſhoot at, is pretended to be ſome ſpeciall good thing, as the glory of God, peace, and the like.

Gent. For pretences of good ends, no ſuperiour will fail to haue great ſtore, no not in the worſt things he commaundeth: and therefore me thinketh it neceſſary, that before any man be defamed (eſpecially by prieſts and religious men) of diſobedience and rebellion to his ſuperior, becauſe he reſiſteth his commaundement; firſt the thing commaunded bee looked into, and tried whether it bee good or euill; if good, then againe it be conſidered, whether the ſuperior haue authoritie or commiſſion to commaund that thing or no. For if a ſuperiour commaund an ill thing, as to kill; or defame an innocent; to ſteale; or any thing againſt the law of God, of Nature, or of holy Church, he is not to be obeyed, neither is his repugnance to be condemned for diſobedience. And againe, if he commaund a good thing, the which yet exceedeth the limits of his authoritie, a man is no way bound to obey; and his refuſall cannot juſtly bee called diſobedience. For otherwiſe I know not how our refuſall to obey our temporall princes commaundement for going to Church, and for practiſe of our religion, or any other magiſtrats injuſt commaundement, may be excuſed or defended from the crime of diſobedience and rebellion in the Ieſuits

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and Arch-prieſt themſelues.

Pr. If men had conſidered and obſerued this, we had not been ſlaundered, nor generally condemned for diſobedient perſons, as we are, for refuſing to obey the Arch-prieſt in his decrees; ſome of which were againſt the law of God and Nature, & others againſt the lawes and liberties of holy Church, as I ſaid before. But the authors of theſe infamies, and the leaders of this vngracious daunce to the headie and ignorant Laitie, *Maius peccatum habent*, haue the greater ſinne.

Gent. I will not judge theſe men to haue any ſpice of that diſeaſe, which our Saviour noted to bee in ſome men, That could ſpie a mote in their neighbors eye, but not diſcerne a beame in their owne: or that in cenſuring other mens actions, could *excolare culicem*, make bones of a Gnat; *& Camelum deglutire*, and in their owne caſe eaſily ſwallow vp a Cammell. I will not condemne them for ſuch (I ſay.) But I remember that once a Ieſuit told mee, how the Pope (vpon ſome great cauſe & conſideration, doubtleſſe) ſent a precept or a decree to the religious houſes in Rome, thereby prohibiting vnder great penalties, That any ſhould vſe the knowledge gotten of a mans eſtate in the Sacrament of confeſſion, to any politicke end, or matter in any externall affaire whatſoeuer. Thus much I remember he told me, for the reſt contained in the Apoſtolical writ, let it paſſe. VVhen it was brought to the Ieſuits, they ſingularly among all other orders would not preſently accept thereof, but required, that their generall might haue acceſſe and licence to deale with his Ho. before they receiued it: the anſwer being brought to the Pope, forthwith hee commaunded his decree or precept to bee receiued by them without further delay, vnder paine of excommunication, *ipſo facto* to be incurred. In this

caſe loe, when the matter concerned their owne particular, they thought it no diſobedience to refuſe for the time to accept and to ſubmit themſelues to this commaundement or decree of his Ho. in a matter of ſo great importance. No, it was no fault neither (in their conceits) for them only to ſhew ſingularitie in thadmittance of this decree of their ſuperior, and to make delaies in receiuing that which all other orders willingly admitted at the firſt. But in this caſe controuerſied betweene them and you, the good men I perceiue are more zealous and forward, and would bee loath to let eſcape any ſhew of diſobedience in you, againſt which they ſhould not exclaime and write to your greateſt diſcredite that may be.

Pr. I alſo haue heard of ſome thing like to this, which you relate from the mouth of a Ieſuit, be it true or falſe; but this which I will tell you, is known to all Chriſtendome to be true. About eight yeares agoe it happened, that the Ieſuits had ſome diſcontentments with their Generall, and were deſirous to haue ſome things reformed in their order, for which cauſes they of Spaine labored to haue generall congregation. The Generall with the Italian Ieſuits reſiſted their endeuors, and did what they might to hinder it, for ſuch a capitulo or congregation had neuer been uſed among them, but at the election of a new Generall. This ſtrife was great, and continued long. And at the laſt the Spaniards, aſſiſted by the old king of Spaine, prevailed: and thereupon a generall congregation was holden at Rome by commaundement of the Pope. Now this contention was betweene the Ieſuits and their Superiour, and they enforced him againſt his will (no doubt but vpon ſufficient cauſe) to haue this vnuſuall conuention. They had vowed obedience in the ſtricteſt manner; their Superiours will

will ſhould haue been an Oracle, yet notwithſtanding they proceeded againſt him, and procured the thing they thought conuenient for their ſocietie, whether hee would or no: by which practiſe of the beſt of their order it is manifeſt, that euen where obedience is vowed, the ſubjects may reſiſt their Superiour his will and commandement, vpon a juſt and reaſonable cauſe; much more when there is no ſuch vow to bind: but if ſome of our Engliſh Ieſuits, or their whole ſocietie, for our diſgrace will condemne vs of diſobedience for reſiſting the Archprieſt in any ſort, or for refuſing to obey his decrees, of what qualitie ſoeuer they ſhall be, we muſt return vpon themſelues the ſame reproch (but in a higher degree) for contending with their Fa. Generall in any ſort, or for any cauſe. Or if againe for credite of their ſocietie they liſt to excuſe their brethren, and free them from diſobedience in that contention, becauſe in many caſes the ſubjects may reſiſt their Superiours will or commaundement: if they doe this for loue to their owne credite, wee may entreat them for Chriſtian charities ſake to excuſe our fact, or to cleare vs of this horrible crime and ſlaunder of diſobedience for our refuſing to obey the Archp. in his decrees oppoſit to the lawes of nature and holy church.

Gent. It were good reaſon they ſhould ſo doe in this matter of his vnjuſt decrees. But how can you excuſe your ſelues from diſobedience, when you vſe your faculties after hee hath depriued you of them; and yee celebrate, notwithſtanding he hath ſuſpended you? Doe you not acknowledge him to haue juriſdiction ouer you in theſe caſes?

Prieſt. Yes we doe, but yet in ſuch wiſe preſcribed vnto him and limitted, as if hee attempt to doe any thing beyond his commiſſion, it is of no effect nor validitie.

Gent. This muſt needs bee true, for it were an vnreaſonable and diſorderly authoritie, if it left all at his libertie, eſpecially to inflict puniſhments at his pleaſure without more.

Prieſt. His authoritie is to puniſh prieſts for crimes committed, either by ſuſpending the vſe of their faculties, or by depriuing them altogether: as for ſuſpending from the aulter, we thinke hee wanteth authoritie. But where there is no crime committed, where no crime is proued againſt a prieſt, nor he manifeſtly conuicted thereof, the Archp. hath no authoritie in any ſort to puniſh him. Now touching our caſe, he hath ſuſpended ſome, others he hath quite bereaued of their faculties: but for what crimes hath he done it, and in what manner? Hee hath not conuented nor cõuicted any of our prieſts of thoſe faults which he and the Ieſuits haue faigned againſt them: without proofe of the crime, without hearing the accuſed, without citing them to aunſwere; vpon meere fictions and vncharitable ſurmiſes of his owne and theirs, he hath proceeded againſt ſome, as men guiltie of ſchiſme, rebellion, enormious diſobedience to the See Apoſtolicke and his owne authoritie; againſt others, for defending their good name in this ſlander; againſt others, for asking ſatisfaction; others he afflicteth for ſetting their hand to the appeale without his licence; others, for perſuading both parts to ſend two prieſts to Rome quietly with the ſtate of the controuerſie, that ſo it might be ended by his Holineſſe; others, for that they will not recall their appeale, and yeeld to his opinion, no leſſe injurious to them, than erronious in diuinitie and learning: yea, if any defend the cenſure of the Vniuerſitie of Paris, hee alſo taſteth of his whip.

Gent. Theſe proceedings are the moſt diſorderly and injuſt that euer I haue heard.

Prieſt. They

Priest. They are no better than I tell you.

Gent. Surely it were impietie to thinke, that his Ho. would giue him authoritie to afflict and punish innocent priests in this manner.

Priest. So it were. And therfore proceeding against vs without authoritie, all his suspentions and depriuations are of novalliditie, but to be contemned as friuolous, proceeding from an vncharitable disposition in him, and the Iesuits his counsellors. Thus you see, that in truth we are not justly to be touched with any note of schism, rebellion, or disobedience against either the See Apostolicke or the Arch-priest: and that these reports are manifest calumnies and vntrue slaunders, purposely deuised by our emulous aduersaries to delude mens eyes, and to stirre vp the world against vs, to our discredite. Now if you be satisfied in these points of schisme, rebellion, and disobedience, let vs goe to another report.

Gent. For these things mee thinke you haue said sufficiently, and I know not what to reply more than I haue done.

Pr. VVell, go to then, what is the next slaunder?

The second Slaunder.

Gent. They giue it out all ouer that you be daungerous men, because you are extraordinarily fauoured by the priuie Counsell and State, by whom they say you are maintained, and diuers of you haue free accesse and familiaritie with them and the Bishop of London, M. *Waid*, and others: which are great presumptions that you be scarse honest men, or to bee trusted by Catholickes. For (say they) these with whom you deale, and of whom you find these singular fauours, are professed aduersaries to Gods holy Church and to all Catholickes, and therefore it cannot but yeeld probable and very pregnant suspition

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of bad dealing,and of treaſon to the common cauſe, that you onely ſhould haue friendly entertainment, conference,and acceſſe at your pleaſures.

Pr. They be our aduerſaries, no maruell then if they ſpeake the worſt of vs they can,and vpon their euill affection take hold of every occaſion to ſurmiſe and report the euill we neuer did nor thought. You ſee how vpon their own priuat opinion only, againſt all right and conſcionable proceeding, where many as learned and judiciall as they, held the contrarie, they condemned and defamed vs of ſchiſme, rebellion,and diſobedience (all Diuines and Canoniſts reproue their fact, and all poſteritie will admire their impudencie,their want of charitie, or skill, or both) and in the reſt alſo their zeale, ſpurneth them forward to deuiſe and vomit out any thing that may defile our credites. Indeed their ſlaunders carie a great ſhew of probabilitie, becauſe they are in an odious matter,and ſeeme to proceed from an honeſt mind, zealous and ſincere: but let the particulars bee once diſcuſſed, and the vizard of deceit taken away, and then foorthwith the ſurmiſe and report will appeare in it owne likeneſſe to be a meere calumnie and vntrue ſlaunder. Firſt therefore,where they ſay that we bee men of daunger; it is the ſlaunder of an enemie, deſeruing no more credite, than their reaſon is of force to proue. VVhat is their reaſon then? Becauſe we are ſingularly fauored by the priuie Counſell and ſtate? Admit it bee ſo, is this ſufficient to prooue vs daungerous? If it be not, then is it a pernitious calumnie,to account vs daungerous for a cauſe which is not ſufficient to conuince vs to be daungerous. If it be,then muſt it follow,that not only ſome of themſelues, but many alſo of their beſt lay friends in England haue beene and are in the ſame predicament with vs. Had not Fa. *Hawood* Ieſuit ſuch extraordinary

fauour

fauour of the lord of *Leiceſter*, that (beſides the ſecret plottings & conferences which were betweene them before the Ieſuits apprehenſion) when the Father was in durance in the tower, he only had there more libertie, and found more friendly vſage than all the prieſts in the other priſons throughout England: yea when many Catholicke prieſts were cloſely ſhut vp, rigorouſly vſed, and cruelly executed; Fa. *Hawood* lay at eaſe and ſafetie in the tower, and at the time of his baniſhment all men reported him to haue found ſingular fauours aboue the reſt touching his prouiſion. This Fa. alſo had many conferences with Sir *Chriſtopher Hatton*, and receiued fauours of him before hee was apprehended? VVhat ſhould we ſay hereupon, that Fa. *Hawood* was a daungerous Ieſuit? Or rather, that theſe extraordinarie fauours are not ſufficient to proue a Ieſuit or a prieſt to be daungerous. Father *Boſgraue* another Ieſuit, found not he alſo extraordinarie fauours in priſon and baniſhment, whiles many a good ſeminarie prieſt was ſtraightly handled & put to death? I hope we may truly ſay, That neither maſter *Bluet* nor maſter *Clarke*, nor any other of vs whom the Ieſuits and Archp. would diſcredite by acceſſe and familiaritie with the magiſtrats, haue as yet condeſcended ſo farre vnto them, as that Fa. *Hawood* did; and yet was he not defamed thereby to be a dangerous man. VVe let paſſe the two ancient and famous Ieſuits, Fa. *Langdale*, and another, either of which had remained in the ſocietie aboue twentie yeares before their Apoſtacie, (which argueth that al Ieſuits be not Saints before they breake out of their order) wee let theſe paſſe (I ſay) and come to Fa. *Iohn Gerard*, who is ſaid to haue found more fauourable entreatie by our common aduerſary, during the time of his indurance, than any of our prieſts impriſoned in thoſe times, or than thoſe which now they ſo much exclaim againſt;

he is said to haue ben absent from his prison, and this by license 2,3,4. or mo nights and dayes together.

Gent. Thus much I also haue heard of him, & that hee had more fauour and libertie than all his fellow prisoners besides. But this was procured, as I heard, by great bribes, for he had alwayes greater store of money than all the rest.

Pr. I condemne not the man, nor thinke him dangerous for so doing. He found fauor among our enemies to haue libertie: if he be to be excused, or not to be judged daungerous, because he procured it by his money; then, to find extraordinary fauour among the heretickes, is no true cause why a Iesuit or a Priest should be thought daungerous. And why should not our priests in this case be as free from slander and infamie (if they can procure to themselues by other honest meanes without money the same or more libertie) as a Iesuit that bought it with his mony? I will not now rehearse what some magistrats in high place haue said of secret meetings & conferences between some of the priuie counsell & some Iesuits; nor what some of the Iesuits entirest fauourits haue whispered to their friends, concerning straunge plots and deuises for no trifles (I wisse) betweene the Iesuits & some of high roome and dignitie in the State. Be it true as they reported, or be it false, (as spoken but for a brag to win the Iesuits mo friends and credit, as men able to dispose of all) it much forceth not, all finally commeth to this issue, That we be not daungerous men, because we receiue extraordinary fauor of the state. For if they also had conference, and withall hold this principle, themselues also should be dangerous men with vs, which they will not graunt: if they had not, yet in their conceits, and by these reports that they had, when the case is their owne, they thinke it no sufficient cause to account them daungerous for finding

ding fauours and conferring with the priuie Counsell: and so they acquit vs also of the same slaunder. For there can bee shewed no disparitie nor reason, why this may not be as free for a Catholicke priest, as for a Iesuit.

Gent. You seeme to conclude this rightly, vnlesse they wil say, that their dealing with the priuie Counsell, or the fauors they find of the State, cannot bring them into suspition or obloquie to bee daungerous men, as it must doe priests; because they are religious mortified men, fast and sure from corrupting or deprauing by the magistrates, as priests bee not, which are passionate men, looser of life, and more inconstant, and therefore this daunger is more to be feared in them, and lesse in the Iesuits.

Pr. It may well be that they carry no worse conceit of themselues, nor better of vs than this: and I dare vndertake for them, that howsoeuer their charitie extendeth to vs, their owne good word shall neuer be wanting to themselues. But these chimericall conceits and fictions do not alter the nature of the thing we speake of. And for seminarie priests in England, it is manifest, that they haue laboured in Christs vineyard with no lesse fruit, & consummated their courses in prisons and death, with no lesse courage and zeale, than any Iesuit hath done hetherto; yea, euen such priests as these perfect Iesuits, reputed to bee most imperfect (and with whom they haue had great contentions in the colledges beyond) haue matched them in the performance of all Christian duties whē the triall was made, by enduring prisons, miseries, and death. But as the huswiues prouerbe goeth, All these fathers geese must be swans: They be Iesuits, *ergo* peerelesse.

Gent. I perceiue you, but what were you about to say of their friends?

Pr. No more but this, that by ſlaundering vs to be dangerous men, by reaſon of ſome fauors we are ſaid to find at the priuie counſels hands, they bring the ſame ſlaunder vpon their beſt friends.

Gent. How may this follow?

Prieſt. Marry thus; who knoweth not that diuers of the principall Catholickes in England for temporall eſtate are their beſt friends? And who is ignorant againe, that they haue found and receiue ſtill very extraordinarie and ſingular fauours from ſundry of the priuie Counſell, ſuch as no other Catholickes in England beſides themſelues can haue? If theſe great ones be not daungerous perſons, by reaſon of their extraordinarie fauours, why ſhould they thinke vs and our friends to be, if at any time wee reape the benefite.

Gent. I know no reaſon why they ſhould, vnleſſe perhaps the Ieſuits affection and conceit of the perfection of all ſuch as they deale with, make this difference, where in truth there is none. But yet they ſay that ſome of you goe voluntarily to the Biſhop of London, and haue dayly conferences with him, and other our aduerſaries; which thing is very ſuſpitious, and hath not beene vſed by any Ieſuite, or any of their ſide.

Prieſt. Indeed the Ieſuits carry a higher conceit of themſelues than they doe of our prieſts, & the ſame muſt others alſo carry of them, how ſmall ground or cauſe ſoeuer there be thereof, or elſe farewell friendſhip, and you are their aduerſarie. Correſpondent alſo hereunto, is the opinion and eſtimation which the Ieſuits and their people haue of ſuch every where, as depend vpon them, and haue yeelded themſelues into their guidance, in reſpect of all ſuch Catholicks as deale onely with the ſeminarie prieſts. For onely this dependance on them is cauſe ynough why they

ſhould

ſhould bee thought mortified, zealous, perfect, and ſaints: and the reſt for want of this, paſſionate, dull, imperfect, and but ordinarie Catholickes, though in truth they exceed and excell theirs in the performance of any Chriſtian dutie, excepting this onely, that they are guided by the prieſts, and haue not reſigned themſelues and all they haue to the wils and directions of the Ieſuits. And this fooliſh difference and friuolous diſtinction to be betweene the Ieſuits and their dependents, and the ſeminarie prieſts with their Catholicke people, is not obſcurely inſinuated, if it be not the principall ſcope aimed at in the Treatiſe of *Three fairwels*, written by a cheefe fauourite of Ieſuits, but not without their priuitie, their peruſing, and their conſent in publiſhing it abroad; for otherwiſe the Gentleman followed little of that reſignation and perfection hee talked ſo much on in that book, where he will haue a man in all things depend of the Ieſuits, and to bee guided by them. As then no doubt he was himſelfe in moſt abſolute ſort, both in making and diuulging that gallant Treatiſe. But now that ſome of ours vſually reſort to the Biſhop of London, and haue ſecret conference with him, I know not how farre the religious charitie and perfection of a Ieſuit, occupied in the cuſtodie of Euangelicall counſels, will aduenture to ſuſpect, judge, or report thereof; ſure I am they ſhould not haue proceeded thus farre as they haue done alreadie, if they had obſerued the rules and limits but of ordinarie precepts and Chriſtian charitie. VVe will not ſpeake now of ſuch prieſts as haue beene moſt officious for the Ieſuits and Archprieſt, in furthering their hard attempts againſt vs, and yet are knowne to come to the Biſhop of Londons houſe, no leſſe than theſe of ours which they ſo rattle with infamies. Let vs deale onely with theſe two of ours, M. *Bluet*

and M. *Clarke*, vpon which the ſlaunders cheefely run. Haue they not both been knowne for vertuous and good Catholicke prieſts, the one hauing endured a longer impriſonment for defence of Chriſts faith, than any Ieſuit hath ſpent yeares in England, yea, before any of that order entered the realme? Hath he not waxen old vnder that heauie yoke, preferring the ignominie and affliction of Chriſts croſſe, aboue the glorie and pleaſures of the world? Hath hee not liued with great credit and honour among both Catholickes and Heretickes, which he purchaſed by his Catholick zeale in defence of Gods cauſe, and by his ſincere, diſcreet, and vertuous comportment in his conuerſation? Hath hee now perhaps reuolted from his faith, or profeſſed himſelfe an enemy, or that in any the leaſt degree, he will bee rebellious or diſobedient to the See Apoſtolicke? Doth he not ſtill lie in priſon for his Catholicke religion? Or can they ſay perhaps that he wanteth abilitie and the talents of wit or learning, by reaſon whereof hee may be thought incapable of promotion, or ſo inſufficient to vndertake roumes of dignitie and liuings among heretickes, that being fallen from his faith, or become a traitor to Gods cauſe, or what elſe ſoeuer the ſlaunderer will haue him. For thoſe defects of his they judge him unfit for preferments, and woorthie no better than this little libertie hee hath in priſon? Meaner men than M. *Bluet* or M. *Clarke* if they fall to the proteſtants, are friendly entreated, are ſet at libertie, and preferred to benefices in their miniſterie, as is manifeſt in *Dawſon*, *Maior*, *Bell*, *Tedder*, and the reſt; what ill hap then haue theſe two to lie ſtill in priſon, and miſſe all aduauncement? For M. *Clarke* alſo, it is well knowne how he hath long and zealouſly trauelled for the ſauing of ſoules, with no leſſe paines and fruit than the Ieſuits about him. Hee hath made a

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more glorious profeſſion of his faith, and ſuſtained harder triall by affliction than many of them. Is he deuoid alſo of all ſufficiencie and good talents, that if he be gone from God, and all goodneſſe, hee cannot yet (if he would) ſtep out of priſon to ſome fatter benefice among the miniſters? They that value their owne actions, how ſlender and trifling ſoeuer they be, aboue all that their fellowes doe, are very eaſily caried away, what by peeuiſh emulation, what by ſelfe-liking, into raſh judgements and diſgracefull reports, to miſconſtrue the words and deeds of them they fancie not; to interprete all ſiniſterly; and to take and cenſure all they ſee or heare in the worſt part they can deuiſe: affirming againſt both the manifeſt rule of charitie, and the expreſſe commaundement of God, forbidding all raſh and temerarious judgements in theſe words: *Nolite iudicare & non iudicabimini, nolite condemnare & non condemnabimini*, affirming vncertaine things, I ſay, for certaine; or taking vpon thē to judge anothers ſeruant, when that office belongeth not to them. *Domino enim ſuo ſtat, aut cadit*; or (if it concerne them) judging ſecret things for manifeſt euils: or finally (if they bee manifeſt) perſecuting them, as to be done badly, without knowledge of mind, intention, and diſpoſition of him that did them. A good conceit or opinion, by the law of Nature is due to euery man; and this ought all Chriſtians to carry in the ſecrecie of their owne hearts, each one towards other, vntill by ſome manifeſt and certaine fault one haue deſerued the contrarie. By the ſame law alſo, a mans credit, honor, and good name ſhould reſt entire and ſafe without loſſe or detriment, vntill by ſome inexcuſable bad fact or fault, or by ſome aſſuredly knowne crime, they be impeached: no leſſe than this, was due vnto our Catholicke prieſts in priſon, to M. *Bluet*, to M. *Clarke*, to M. Doctor *Bag*. whom more

Matth.7.

Rom.14.

more than any, theſe religious fathers with the Archprieſt and their complices, haue diſgraced with ſlaunders, and to all the reſt of vs in durance, or abroad. It was due vnto them (I ſay) from all ſorts of Catholick people, from all prieſts, from the Archprieſt, from the Ieſuits: neuertheleſſe they haue bereaued vs of this treaſure and due. By what crimes manifeſt and certaine haue wee loſt our right herein? How can they defend themſelues from cruell & injuſt rapine? VVe were ſchiſmatickes ſay they: we denie it; and ſay it is no more but their own damnable calumnie & ſlaunderous fiction. VVe were rebellious and diſobedient to the See Apoſtolicke: we denie it; and ſay this to be an vndeſerued infamie, we neuer hauing the leaſt intention or thought (without which theſe horrible crimes cannot be committed) to ſeperate our ſelues from the See Apoſtolicke, or to diſobey in any thing *Clement* the eight: or any ſuperiour certainly knowne to be conſtituted by him ouer vs, ſo farre forth as his authoritie might appeare to be extended. And for this point, our innocencie is ſo cleare, that the Ieſuits and Archp. with all their adherents, ſhall neuer be able either by wit, or learning, or honeſt dealing, to proue vs guiltie of theſe crimes, or to defend themſelues from the foule note of vncharitable contumelious ſlaunder. VVere we knowne to be men of that bad life, euill demeanure, and corrupt conſcience, (for it could not be imputed to our ignorance) that without good reaſon, and all probabilitie of ſufficient cauſe, we were likely to forbeare the acceptance of the new authoritie till the comming of the Breue, & wittingly to caſt our ſelues into a damnable ſtate? If our former labours and conuerſations had deſerued this conceit, our aduerſaries might haue had ſome pretence to juſtifie their doings, and perhaps ſaued themſelues from the ignominie of detractors

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and calumniators. But if not, as I hope the world will teſtifie for vs, then ſurely they ſhould haue takē another courſe, contrarie to this they tooke, as well for ſauing themſelues from greeuous ſinnes, as for preſeruing vs from theſe horrible infamies, into which they haue caſt both themſelues and vs, by their headie and raſh judgements. For truly, if any one reaſon of ours, or all together, be found a ſufficient cauſe of our delay, a heape of ſinnes & infamies will redound vpon their owne heads, and we ſhall be freed. And now touching M. *Bluet*, M. *Clarke*, and others of ours, that are ſaid to haue acceſſe and conference dayly with the Biſhop of London, or ſome other of the Counſel. Haue their former cōuerſation in the world, and their long ſufferings, caſt that euill ſent? or doe they yeeld ſuch certaine proofes of a graceleſſe diſpoſition, that this fact of theirs can deſerue no defence nor excuſe? or is it ſo manifeſtly ill in it ſelfe, that it will admit no cauſe as reaſonable to ſalue it? or is there no meane nor way, whereby their fact (indifferent doubtleſſe in it owne nature) may be, if not altogether juſtified and defended, yet at the leaſt excuſed, or left vnjudged, to be alreadie of the vileſt qualitie, and they accordingly demeaned? Aunſwere for the Ieſuits. Is it a manifeſt and an vndoubted ſinne, that a Catholick prieſt and priſoner haunt an aduerſaries houſe, and haue conference with him?

Gent. Now truly, I am perſuaded it is not, for I haue read of many good Saints that haue haunted the companie of euill perſons with great zeale and merit, and our Sauiour Chriſt himſelfe and his Apoſtles vſed the company of ſcribes, phariſies, publicans, and the worſt ſinners.

Prieſt. If this be indifferent, and may be done with merite, what can make it a ſinfull action in M. *Bluet* and M. *Clarke*?

Gent. Their intention and buſineſſe onely, or perhaps the ſcandale they giue thereby.

Prieſt. For the ſcandale, in reſpect of all the learned Catholicks of England, the Prieſts and religious men eſpecially it is *Scandalum acceptum*, and not *datum*. For they knowing it to be an indifferent action of it owne kind, and to be juſtifiable and made good by many circumſtances, if they take ſcandale, before they ſee ſome ill effect to be intended, or neceſſarily to iſſue thereupon; it muſt be onely *Scandalum acceptum*. And for the ſimpler ſort of Catholickes, they alſo with their leaders are bound in conſcience to ſuſpect or judge no ill, of the indifferent actions of their Catholicke fathers and priſoners, vntill ſome ſinfull intention or effect appeare. And in this caſe much more ought the conſtancie of theſe Catholick prieſts impriſoned, as long as they perſeuer conſtant, to ſtay at the leaſt all good Chriſtians from temerarious or raſh judgements (which is euer a greeuous ſinne) and in this caſe is greatly encreaſed by the ſtate and dignitie of theſe men, and by their former good deſerts and ſufferings; than they ſhould be moued by their acceſſe and conference onely, to ſuſpect or judge the worſt, or to vtter any thing derogatorie to their good names. The Ieſuits and Prieſts which are willing to ſet this ſcandale on foot, and labour what heth in them, to make our prieſts actions ſeeme hainous and horrible, and neuer ceaſe to perſuade the people to judge the worſt, and to exclaime againſt them; theſe Ieſuits and Prieſts haue the more ſinne, and as they be the authours and continuers of the ſcandale, ſo haue they to anſwere for the ſinnes of their diſciples.

Gent. By my faith it is daungerous to be too forward in imitating the Ieſuits zeale in this point, and great ſafetie it is to ſuſpend ones judgement, and to temper ones tongue till more be knowne.

Pr. I thinke that the ſecureſt way: for as S. *Iames* (fourth) ſayth: *Qui detrahit fratri, aut qui iudicat fratrem ſuum, detrahit legi, & iudicat legem. Si autem iudicas legem, non es factor legis ſed Iudex.* He that detracteth his brother, or judgeth his brother, detracteth the law, and judgeth the law; but if thou judge the law, thou art not the obſeruer of the law, but the judge. A Phariſaicall vice it is, raſhly to judge and condemn other men; and I wiſh the Ieſuits, the Archprieſt with their complices in ſlaundering vs, were free from all note and contagion of this turpitude. But if we throughly examine the cauſes which wee haue giuen them on our part, and with indifferencie weigh the nature of theſe actions & their circumſtances in euery reſpect, whereupon the Ieſuits and their adherents haue judged and defamed vs of moſt horrible crimes, we ſhall eaſily perceiue thē to haue tranſgreſſed the bounds of all Chriſtian charitie. A religious man is bound to tend and aime at Euangelicall perfection. This conſiſteth not in the name of an order, nor in the three eſſentiall vowes of pouertie, chaſtitie, and obedience, to a Superiour: For hereby onely the principall lets and impediments which may hinder their attaining to perfection, are remoued. But perfection indeed, which by their profeſſion they are bound to endeuor vnto, dooth conſiſt in a full mortification of themſelues in all reſpects, and in a perfect charity towards God and man. Now I demaund of the Ieſuits, what degree of charitie they haue ſhewed and exerciſed in this controuerſie? was euer any bad companions ſo diſſolute and impudent, and deſperate railers ſo void of conſcience and charitie, which vpon ſo ſlender cauſes and grounds, (firſt of our delay to receiue the authoritie, and now of hauing conference with the Biſhop of London or others of the Counſell) could euer haue run a more intemperate, headie, and vn- *Tho. 2. 2.*

charitable course of rash suspition and judgement, to the ouerthrow of our good names, than the Iesuits haue done? Could they more haue exceeded the limits of grace, of temperance, of modestie, of humanitie, than the religious Fathers haue? VVho in matters belonging onely to the supreame Pastor to decide, haue taken vpon them to determine the cause? who with their own particular fantasie haue preuented the sentence and judgement of the See Apostolicke? and who finally vpon a priuat opinion of their owne (thought yet erronious by men, not their inferiors for learning, judgement, sinceritie, and other vertues) haue earnestly laboured for euer to disgrace and vtterly defame so many Catholick priests? Could any lost or forlorne caitife haue made more vile and detestable inferences, or gathered more loathsome poyson, or raised a more pestiferous stinch, by stirring in these matters, and freely spending their mouths in condemning and defaming priests for their conferences with the Counsell and Bishop, than these religious men haue done and their disciples by their example and onsetting? VVhat then auaileth a name and boast of religious perfection, when in obseruing this ordinarie precept of not judging or not condemning rashly, they are so farre short of matching the most of our imperfect priests, that they haue scarsely gotten one step before the baddest Christians? Could not their charitie find any one cause or reason for excuse of M. *Bluet* and M. *Clarkes* indifferent action, till some worse effect appeared? VVas it needfull for their charitie, to preuent their ill doing which perhaps will neuer fall out with most reprochfull slaunders. Infamies in the conceits of humble and charitable men, come timely ynough vpon Catholicke priests after they haue certainely done the fault, and in no wise ought to be cast vpon them before

fore the crime bee committed. It is no hainous treſpaſſe in theſe extremities and wants of neceſſary releefe in priſon, which by the Ieſuits and the Archpr. their meanes, is vncharitably brought vpon them, to ſollicite the Counſell or Biſhop for more enlargement, or for continuance of the libertie they haue alreadie, or to procure the like to their afflicted brethren. If in this onely they haue found a little fauor, why then might not a Ieſuits charitie haue pretended or imagined this to bee the cauſe of their going and conference? Again, it is no crime to ſue for their owne and their brethrens baniſhment: if thē in theſe great and moſt grieuous miſeries inflicted vpon them by the Ieſuits and Arch-prieſt, as ſlaunders, penurie, loſſe of faculties, ſuſpenſions, and the like vndeſerued cruelties, aboue the common perſecution by their aduerſaries in faith, they ſeeke for their owne deliuerance by baniſhment: might not the religious Ieſuits and Archp. by this reaſon juſtifie, or at leaſt excuſe their going to the Biſhop? YVhat if their intentions be to worke ſome good of theſe magiſtrats, either for their conuerſion, or to make them more fauourable to afflicted Catholickes, and better conceited of Catholicke courſes, yea, or to procure ſome tolleration or other good to our church? All theſe be lawfull ends, and might be more eaſily and with leſſe daunger of ſinne ſuppoſed by charitable men to bee their buſineſſe, till ſome worſe matter appeared, than the baddeſt diſpoſition and affair that emulous heads can deuiſe. Theſe and many moe cauſes of their conferences and acceſſe may bee without much labour thought vpon; all, or any one of which might be ſufficient ynough to induce a timerous conſcience to deeme the beſt, or at leaſt, to ſtay it from the downefall of raſh ſuſpition, judgement, and defamation. And to tell what I thinke, I ſhould not marueile any

whit, if her Majeſtie and her Counſell ſhould doe M. *Bluet*, M. Doctor *Bag*. M. *Clarke*, and many of our ſeminarie prieſts, more ſingular fauours and good turnes than theſe they haue done, or they doe to the Ieſuits; conſidering they know we hope in the end, our prieſts ſimply to deale in matters of religion only, and no whit to entermeddle in ſtate affaires, nor to concurre with Fa. *Parſons* and his aſſociates in their plotting about titles, ſucceſſors, inuaſions, and diſpoſing of the crowne and realme either in her Majeſties time, or after her deceaſe. An odious and vnfit occupation for religious men, which by profeſſion ſhould haue left the world.

Gent. Left the world? Nay Gods pitie, I feare me rather that Saint *Barnard* toucheth them not a little, when ſpeaking of religious men, hee ſayth: *Itane mundum ſibi, & ſe mundo crucifixerunt, vt qui antea vix in ſuo vico aut oppido cogniti fuerãt, modo circumeuntes prouincias & curias frequentantes regum noticias, principumque familiaritates aſſecuti ſunt*. Haue they ſo crucified the world to themſelues, & themſelues to the world, that they which before were knowne ſcarſely in their owne ſtreet or towne, now wandering about prouinces, haunting courts, they haue gotten the acquaintance of kings, and the familiaritie of princes. And againe, *Video poſt ſpretam ſeculi pompam nonnullos in ſchola humilitatis ſuperbiam magis addiſcere, ac ſub alis mitis, humiliſque magiſtri grauius inſoleſcere, & impatientes amplius fieri in clauſtro, quam fuiſſent in ſeculo: quodque magis peruerſum eſt, plerumque in domo Dei non patiuntur habere contemptui, qui in ſua non niſi contemptibiles eſſe potuerunt*. I ſee ſome after they haue deſpiſed the pompe of the world, to learne rather pride in the ſchoole of humilitie, and vnder the wings of a mild and humble maſter to wax more proud, and to become more impatient in the cloiſter, than they had been in the world: and which is moſt

peruerſe

peruerſe of all, for the moſt part they diſdaine to bee had in contempt in Gods houſe, which in their owne eſtates could not be but contemptible.

If this concerne them, let them looke to it, and if it doe, he telleth them from whence their euill ſpringeth, ſaying: *Nec aliunde hæc omnia mala contingunt, niſi quod illam, qua ſeculum deſeruerunt, deſerentes humilitatem, dum per hoc cognitur inepta denuo ſectari ſtudia ſecularium, canes efficiuntur reuertentes ad vomitum.* Neither proceed theſe euils from any other, but that forſaking that humility wherwith they left the world, whiles hereby they are enforced to follow again the vnfit ſtudies of ſecular perſons, they become dogs, returning againe to their vomit.

Pr. For theſe ſayings of S. *Barnard*, how it toucheth the Ieſuits I will not trouble my ſelfe, but as I ſaid, our not intermedling in matters of Eſtate may be a very great motiue to her Maieſtie, & her Counſell, why they ſhould do vs moe pleaſures, and ſhew vs greater fauours than the Ieſuits, and ſuch as runne their courſes: which cauſe being no fault in vs, but a laudable thing and conformable to our function, if we ſhould reape fauours therfore, they ought not in conſcience to be turned to our reproch and infamie, as though we were fauoured by them for ſome lewde demeanour; and the Ieſuits ought to blame themſelues, if for their dangerous tampering in things which belong them not, they ſhould finde ſome extraordinarie affliction, or not the like fauours that three or foure ſemenarie Prieſts haue done.

Gent. Indeed there is no reaſon to the contrarie, the jelouſie of our magiſtrates, and the State of our Countrey conſidered.

Pr. But now what benefits and fauours be theſe, which any of ours receiue ſo extraordinarily aboue the Ieſuits, and their adherents?

Gent. The

Gent. The report flyeth, That beſides this libertie and fauour which M. *Bluet*, and M. *Clarke* find, that you all are maintained by the Lords of the Counſell, that you want nothing, and therefore are not to haue allowance, or a part out of any common almes, or money giuen for reliefe of poore Catholike Prieſts, and priſoners?

Pr. VVhat thinke you of this report?

Gent. I thinke it very falſe.

Pr. I aſſure you vpon my ſoule it is ſo, yet is not this fiction contriued ſimply to diſcredit vs, but framed alſo for a quarrell & colourable pretence, whereby our aduerſaries may ſeeme as it were vpon juſt occaſion to depriue vs of our portion in all charitable gifts. And ſo by debarring vs of neceſſarie releefe, this way they may effect that which Fa. *Parſons* writeth in a letter of his, and his aſſociates in England earneſtly labour to bring vs vnto, that is, By pouerty and extreame want of neceſſaries, to enforce vs to yeeld in all things to their wils. The two prickes they ſhoot at, is their own credit or aduauncement aboue the whole cleargie of England, and that they may haue the commaund and managing of the purſe and all. To effect theſe, it is neceſſarie, all that ſtand in their way, or may ſeeme to looke into or miſlike their doings, be brought low and diſabled with diſcredit & pouertie. See you not how they (hauing the Archp. and the aſſiſtants at their becke, to doe againſt the prieſts whatſoeuer they will ſet them on) vſe his authority to afflict and injurie vs as they liſt? Haue they left any thing vndone by vntrue ſlanders and calumnies of ſchiſm, rebellio, enormious diſobedience, &c. to defame vs all ouer the Chriſtian world, and to diſcredit vs for euer. Our credits gone, and our good names taken thus vnjuſtly from vs, what remained ſafe to preſerue vs from vtter vndoing? VVas there

any

any thing left vs to liue vpon, but only the vſe of our faculties, and our miniſterie at Gods altar? By theſe two wee were releeued in our wants, and wee were harboured among good people.

Behold now and admire the rare perfection and charitie of theſe men, when they had moſt wrongfully defamed vs, that this wound might remaine vncureable, and this dammage might reſt vnrecouerable, vnleſſe we ſhould aduenture the loſſe of our liues therefore, they haue taken from vs our faculties alſo, and ſuſpended vs, the onely meanes wherewith wee liued. And for what crimes did they this? for peaceably defending our good names; for deſiring that the controuerſie might bee referred to the hearing and judgement of the See Apoſtolicke; for appealing to his Ho. without the Archp. his licenſe. They threaten vs all moſt diſgracefully, vnleſſe wee recall our names from the appeale. Some they haue thruſt from their places, where they had harbour and maintenance, to ſhift at randon in the world; prohibiting their Catholicke benefactors and ghoſtly children to haue any dealing with them: as Fa. *Holtby* the Ieſuit, and M. *Singleton* the aſſiſtant haue done with M. *Steuenſon*; the Archprieſt and Ieſuits with M. *Drurie*, &c. Others they endeauour in what they can to diſplace, as the Archp. hath done againſt M. *Neadam*, M. *Collington*, M. *Muſh*, &c. who alſo with like charitie haue withdrawne and auerted all releefe (to ſpeak of) from all the prieſts in priſons, which ſtand againſt them. And that with more pretence of reaſon they may debarre vs of maintenance, they giue out, That diuerſe of vs gaue great ſtore of money, and hoords of treaſure, which may ſufficiently releeue the reſt. Finally, that the infamie may runne more ſmoothly among Catholickes, and our pouertie be leſſe pitied by charitable people; rumors are ſpread euery where,

that forſooth twelue of vs were at once in conference with a cheefe Counſellor, who after their departure, exclaimed againſt them, ſaying, That they were the moſt impudent men that euer hee had ſeene, for they would boldly teach and direct him what hee was to doe. And againe, aunſwered it with a vehement oath (ſay they) that theſe prieſts would begger him, for hee had giuen them alreadie fiue hundred pound, and yet they would haue more.

Gent. I remember, that two yeares agoe I ſaw a letter of Father *Parſons*, ſent by him from Rome into England, wherein hee ſignified, That the Pope and Cardinals were informed of Maſter Doctor *Bagſha*, that hee was ſingularly fauoured and entreated by the Queene and Counſell, and that hee had a yearely penſion or annuitie of them: which it was not likely they would graunt to any, without doing them ſome peece of ſeruice, anſwerable to their deſires.

Pr. I alſo had a ſight of the letter, wherin the good man was much injuried diuerſe waies by ſlaunderous reports. But this ſame letter bewraied Fa. *Parſons* ſtomacke to bee ouerloaden with gaule and bitterneſſe againſt the Doctor; who notwithſtanding all their improbable and vncharitable ſlaunders, hath carried himſelfe with that conſtancie and good zeale, as well vpon the racke, where he was ſeuerely dealt with, as alſo in priſons theſe many yeares, that the malignitie of his aduerſaries will euer turne to their own ſhame, and make to him a brighter crowne of glorie and renowne. It is well knowne, that the Ieſuits haue and doe mightily ſtomacke him: who then are likely to be theſe informers to the Pope and Cardinals? not Fa. *Parſons* (forſooth) and his Ieſuits, they are Saint-like men, and running to perfection, they haue no

leiſure

leiſure nor luſt to revenge *reddere malum pro malo*, they be vntrue ſurmiſes, wrongfully conceiued experiments, and fantaſticall feelings, that Fa. *Parſons* and the Ieſuits be implacable men, when they take auerſions, that they ſeeke revenge, that they perſecute their aduerſaries, giue *maledictum pro maledicto*, or bee impatient when they are contradicted. Such as haue had bickering with them in any matter, can beſt witneſſe what themſelues haue found. If they bee ſuch perfect patient and mild ſpirited men, it were ſinne to ſuſpect ſo foule a crime of them, as this is. But if their aduerſaries haue alwaies found them to vſe as ſharpe teeth, and as hurtfull tongues, to the renting aſunder their good names, and wounding them otherwiſe (yet all in ſecret manner) as any other men, they haue had occaſions to deale with; the cõjecture will not be much wide, if they repute them to be informers of theſe ſlanderous reports in Rome againſt their conceiued enemie Doctor *Bag*. And this judgement is more freer from all daunger of temeritie, the more aſſuredly we haue knowne and ſeene theſe religious Fathers to imploy themſelues very feruently to defame vs here at home without any juſt cauſe giuen them on our part.

Gent. Theſe proceedings of theirs ſeeme ſtrange to me, and make me quake through feare: for I cannot ſee how they can be defended.

Pr. Nor I neither in troth, except perhaps they will ſalue all by their common medicine, and the end of all they doe; that is, *propter maiorem Dei gloriam*, and ſo they cannot doe amiſſe, as long as they intend and referre all to this.

Gent. *Ad maioram Dei gloriam?*

Pr. Yea, and is not this an end or an intention of higheſt merit?

Gent. I graunt it is. For not onely the intentions

and end of mens actions muſt be good, but alſo the meanes vſed to it. For as Chriſts Apoſtle ſayth: *Non eſt faciendum malum, vt inde veniat bonum.* But I cannot perceiue how diſgracing and defaming Catholicke Prieſts can be drawne by the Ieſuits to be a meane *ad maiorem Dei gloriam.*

Prieſt. You know nothing. Is it not *ad maiorem dei gloriam*, that religious men which haue forſaken the world and all preferments for gaining of ſouls, ſhould be aduaunced in eſtimation and credit before ſecular prieſts, which are entangled in worldly affairs, and by reaſon of their comberſome eſtate, cannot attaine to the perfection of vertue, nor worke ſo great good among Chriſtian ſoules as the religious?

Gent. This ſeemeth to be no better than an abſurd paradox. For it is fitteſt in my opinion, that greateſt reſpect and reputation be made of the ſecular prieſts and paſtors, which haue charge ouer ſoules, & which by their ſtate and vocation are bound not onely to inſtruct well their people by Catholicke and wholeſome doctrine, but moreouer by their vertuous life and conuerſation to giue their people exteriour examples of well doing. A Ieſuit, or any religious man, after he hath preached his ſermon, after he hath catechiſed the people, or heard confeſſions, or red his lecture, or miniſtered any Sacrament, &c. is not by his profeſſion bound to remaine ſtill among the people, and himſelfe to practiſe in open ſhew what hee had taught, and to be readie at all occaſions to helpe and counſell his auditors: but hee may and is by his ſtate tied to retire himſelfe into his cloiſter or colledge, where he may be thus, or ſo; good, or bad, as hee is diſpoſed: if good, to little edification in the world; if bad, to ſmall ſcandale, becauſe hee is hid and ſhut vp from the eyes of the people. Hee is not to looke or hunt for credit, it is ynough for him to be a religious

man

man,to obſerue the rules and diſcipline of his order, to preach good doctrine, and ſufficiently to miniſter the Sacraments he taketh in hand. But a paſtor,beſides his diligent endeuours in teaching and diſpenſing of the myſteries of God, muſt alſo at all times and in all occaſions, by his vertuous carriage giue a light vnto his flocke,what they are to do and imitate, or elſe he faileth in the performance of his dutie.And again,vnleſſe he haue good credit,and be well eſteemed among his people, neither his doctrine nor example ſhall much profit; men being naturally enclined rather to imitate & frame themſelues to a meaner perſon,of whom they carry an high conceit,than to a better, whom yet they value not ſo much. And ſurely in my fantaſie the church is happie, and that people cannot but doe well, where the Paſtours and Prelates teaching and liuing well, are beſt beloued, honoured,and eſteemed of aboue all others. Religious men are good coadjutors, and deſerue praiſe,honour,and loue, if they tender the Paſtours credit among the people more than their own; if they draw the people more to reuerence & obey their Prieſts; and if they endeuour to make a ſtrict bond of loue, honour,and vnion,between the ſheepe and their ordinarie ſheepeheards. But if once they hunt after a ſingular name and credit, and within another mans fould,and aſpire to an eſtimation aboue the Paſtour, this breedeth diſlike, deuiſion, and contempt of the people towards their Prelate, and it cannot bee but culpable before God and man,as peruerting al good order in the gouernement of Gods church,and robbing ſecular Paſtors of their due.The religious at no time more deſeruedly win credit to themſelues,than when they ſeeke the honour and credite of ſecular Prieſts which haue charge of ſoules, and with humilitie of heart flie temporall eſtimation, and deſire to

be reputed abject or inferiors to all.

Pr. You say well, but now in England the case standeth not so, for the secular priests be no pastours, nor haue more charge of souls than the Iesuits, and therfore your reason holdeth not.

Gent. I know it is in England, as you haue said; Iesuits and Priests haue like charge; but yet, if euer our countrey be reclaimed to the Catholicke faith, and vnited againe to the church of God, they bee secular priests, and not Iesuits, which must be Pastours, and haue the charge of soules: which happie chaunge, whether it will come in our dayes, or no, none knoweth but God. But come when it shall, it is now before it come most expedient and necessarie for that day, that secular priests which must haue the charge when it commeth, be not vndeseruedly bereaued of their credits and good names, but bee esteemed equally with the Iesuits, in respect of the charge and toiles they vndertake for sauing of soules, not inferiour any way in mans eye, as now the game goeth, to the charitie and trauels of these religious men.

Pr. VVell, for this point I will not stand with you, let your reasons haue what weight they shall, I will not discusse them, because we haue digressed too far. Let vs suppose this principle of theirs to be true, That it is *ad maiorem Dei gloriam*, that their religions haue credit aboue ordinarie Pastors, and Priests may not they then seeke to haue it?

Gent. Vpon that supposition perhaps there will follow no lesse, but I can neuer yeeld to that supposition.

Pr. Let not the supposition trouble you for this time.

Gent. It shall passe then. But what then?

Pr. Marry, what if these religious men should haue a conceit not onely that some secular priests of good fame and credit be their aduersaries; but moreouer, that

that it were good by ſome odde deuiſe to pull them down, and to diſgrace them; which things being cunningly brought to paſſe, all would redound to the credit of their ſocietie, and thus all would goe round with them: might they not hereupon diſgrace and defame them too vpon any ſmall ſhew of offence?

Cent. In my conceit, no. Good men often fall at variance and diſſention, and to diſcredit or defame ones aduerſarie vnjuſtly, without obſeruing the order of juſtice, charitie, and conſcience, can neuer be taken as a lawfull or as a good meanes to worke a mans owne credit, or the greater glorie of God, as I ſaid in the beginning.

Prieſt. If this be ſo, then let the Ieſuits looke to it, what meanes they vſe and accomodat to this end of their actions proclaimed euery where, *ad maiorem Dei gloriam.* For me, I want wit to ſee how they can applie theſe diſgraces and ſlaunders, wherewith they haue oppreſſed vs, to the greater glorie of the true God, though perhaps for a while this odde manner of proceeding may ſeem to further their deſired credit and aduauncement. But now to the ſlaunder, it is ſo manifeſt an vntruth, that I am perſuaded ſurely the reporters themſelues know it ſo to be, & this the more, if they impoſe it vpon vs all. For they cannot be ignorant, how that diuers of vs, who now they perſecute, neuer had to do with the Counſel or magiſtrat, or receiued other benefit from them than perſecution. If they will charge any particular man that receiueth the fained maintenance, let them name him, that the reſt may bee freed, and not depriued of Catholicke almes for another mans fault; if perhaps theſe good religious Fathers judge it a fault, for any of vs in theſe extreame wants of releefe, brought vpon vs by their vncharitable dealings, to receiue almes at the hands of our aduerſaries in Faith, when

we are denied it of Catholickes,

Gent. They name M. Doctor *Bag.* and the report runneth generally of you all.

Pr. For vs all it is needlesse to say more: now for Doctor *Bagsha*, of whom by likelyhood Father *Parsons* had informed the Pope and Cardinals to haue yearly anuitie of the Queene; it is no better than a malicious calumnie, purposely deuised and cast abroad to make the good man odious to all honest minds. In the towver indeed, while he was prisoner for his Faith, hee had the Queenes ordinarie allowance graunted before to Fa. *Campion*, Fa. *Hawood*, after to Father *Iohn Gerrard*, Iesuits, and denied to no poore prisoner there. In the gate-house also, in his last troubles which were procured to him (as many probably affirme, by some busie plotting Iesuits beyond, when they tampered with *Squire* about doing violence to her Majesties person) he had the Queenes allowance during his abode there (as they say:) and it may perhaps bee, that finding him guiltlesse of all those treasonable practises, the Counsell bestowed some thing on him towards his charges in that trouble, or surely it had ben a deed of charitie to haue been done so. But what is all this to Fa. *Parsons* information of an anuitie, or to the report that now flieth currant against him and all the rest, of being maintained by the Counsell?

Gent. Nothing at all.

Priest. It is a worlds wonder therefore to behold how forward, and how eagre these religious men be, to make all our friends and benefactours to forsake vs, both for entertainment and reliefe. And besides these reports, all vntrue as you see, they vse another prettie meane to withdraw our Catholike friends, from vs.

Gent. VVhat may this be I pray you?

Pr. Mary, when no other deuise will serue to work this

this feat, the religious Fathers turne themselues to terrifie our friends and benefactors, from releeuing vs, by dreadfull threats; as, that whosoeuer standeth with vs in these controuersies against them, shall haue all confiscated before the twelue moneths end, and be left not worth a groat.

Gent. Belike they haue laid their plot, and thinke it sure, to haue their desired effect.

Priest. I know not what, nor how they haue plotted, but this bugge flyeth all ouer.

Gent. How know you that it proceedtth from the Iesuits?

Pr. I doubt not but the originall is from them, because their intiereſt friends & adherents prattle it euery where. Againe, it hath beene long the fashion of the religious Fathers to put men into great expectation of fauour and aduancement when their day shall come, and to ring euery yeare fresh larums of forraine preparations, and I know not what; that by these vaine hopes, and hurtfull bables, they may retaine their old friends and win new, and withall driue fearefull conceits into the minds of all such as run not their courses.

Gent. Truly I thinke this to be so; and my selfe haue heard some priests familiar with them, which yet exceedingly misliked their doings & busie tampering, say, These Iesuits looke one day to haue the dealing of all Bishoprickes and Ecclesiasticall liuings, vnlesse we flatter them and feed their humors, wee shall get nothing.

Pr. These were base-minded priests.

Gent. They be so indeed, yet they are highly esteemed of by the Iesuits, for seeming forward men for them.

Pr. I abhorre such collouging. But to put you out of doubt whence these threats haue their origine, I as-

ſure yon it was a famous father of the Ieſuits, that in plaine words ſaid to a gentlewoman of good calling, which charitably reſpected the diſgraced prieſts, and was reſolued to ſtand indifferent to all, vntill the controuerſie were decided by the Church: Now (ſaid he) is the time of triall, they that are not with vs, are againſt vs (the good man would haue had her neither to releeue nor harbour any of vs, but to ſhun vs all, as rebellious ſchiſmatickes) if you forſake them not now, you will ouerthrow your ſelfe and all your poſteritie for euer. This he ſaid to affright the charitable gentlewoman, as though the ſtate of her poſteritie ſhould be vtterly ouerthrowne, vnleſſe ſhe adhered to the Ieſuits (for who muſt not ſtand at their deuotion, when all commeth to their ſharing) and doe bad offices againſt vs prieſts, her knowne Catholicke and ſincere friends. VVhat more? was it not another Ieſuit with his aſſiſtant, which cauſed a Gentleman either to promiſe or to ſweare, that hee ſhould ſtand faſt vnto them, and informe whatſoeuer hee ſaw or heard by prieſts and others, done againſt them and the Archp. his proceedings? They made the lay gentleman their ſpie, (as they haue euery where many ſuch, as well lay men, as women & prieſts) vpon promiſe on their ſide againe to him, that he ſhould bee reſtored to all his lands forfeited by his anceſtors in a commotion by an attainder, when the world ſhould fall on their ſide. The ſilly Gentleman mooued with this hope, vndertooke the diſgracefull office, and ſaid to his friends that he had wrought a very good daies worke when he entred this couenant: yet comming among his old acquaintance, he would now and then reueale the ſecret, and forewarne them to ſpeake nothing which they were not willing to haue carried further: for he had vndertaken and promiſed to informe what he heard.

Gent. This

Gent. This was a very bad office for a Gentleman, ſurely he was ſome foole.

Pr. Nay, no foole for want of wit; but in truth the polliticke practiſes and the cunning deuiſes vſed by Ieſuits in our nation theſe late yeares, haue not only much impeached the due eſtimation, honour, and reuerent reſpect which the laitie carried towards Catholicke prieſts before they entered among vs, and ſome while after; but it hath moreouer exceedingly decaied the naturall ſincere condition of our people; and there the moſt, where theſe fathers haue had moſt conuerſation and dealing: many of modeſt and temperat conſtitution are become imperious, braſen faced, and furious men againſt prieſts; they that were lowly and humble, peremptorie, raſh in their judgements and diſdainefull; the ſimple and ſincere, are growne to bee cunning and double dealers, full of equiuocations in their words, & diſſembling in their behauior. But to come to the ſlaunderous report wee haue in hand, what ſay you? Haue you any more to obiect for them, or you reſt ſatisfied?

Gent. I haue no more to ſay, but am ſorie that vpon ſo ſlender grounds, the Ieſuits, with the Archp. and their adherents, raiſe vp ſuch ſlaunderous buildings.

Pr. VVell then, ſhal we paſſe to ſome other points?

Gent. VVith a good will.

Prieſt. Go to then, what is the next?

The third ſlaunder.

Gent. They report that your cauſe hath been tried already at Rome, and the two meſſengers you ſent heard, condemned, and puniſhed, & all you in them. So that it is nothing but your contentious ſpirits that moue you without any cauſe, to ſtirre afreſh in theſe matters; for you can neuer be at reſt, becauſe you are full of emulation, and you cannot endure to obey

your Archprieſt, becauſe you are ambitious and deſirous of authoritie your ſelues.

Pr. For our diſobedience to the Arch-prieſt, it is refuted before, I need to ſay no more of that calumnie. And touching the other, That we are ambitious, and would haue the authoritie our ſelues; this is alſo an improbable deuiſed ſlaunder by our aduerſaries. How know they that we are ambitious?

Geut. Mary they ſay that M. *Coll.* ſhould haue been Archbiſhop of Canterburie, and M. *Muſh* Archbiſhop of Yorke, and the reſt of you in like ſort ſought for other dignities.

Prieſt. Theſe truly be no other than malignant fictions of our aduerſaries, which reſpect not how they do it, ſo they may detract vs, and make vs more odious among prieſts and Catholickes in our nation. But this onely reaſon quite confoundeth them, That none of them is able to charge any of vs in particular with any ſuch attempt, that by word or deed we euer went about our owne preferment. For in all things concerning theſe matters of procuring biſhops, or ſuffraganes, or other prelates for gouerning our church, after the death of Cardinall *Allen*, when very ſcandalous contentions grew betweene the Ieſuits and ſome ſeminarie prieſts at VVisbich, our aduerſaries cannot ſay that we went about it ſecretly, did any thing, or intended to do, but by the general conſents and concurrance of all our brethren prieſts and Ieſuits, referring all as well for the kind of gouernement, as for the men to be preferred, to the voices, good liking, and choiſe of euery one. And onely wee propounded to our brethren what we judged fittеſt, deſiring euery one to giue their conſent and opinion alſo, that whatſoeuer ſhould bee propounded to his Holineſſe, might be as from vs all, or the moſt. This being true, as our aduerſaries cannot denie it to bee,

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what a wilfull peruerſitie is it in them, to charge vs with ambition? and this the rather, for that they are not ignorant how vnlikely it was, that theſe whome they moſt note with this ſlaunder, ſhould bee choſen to theſe roomes, if the election ſhould haue paſſed by free voice & generall conſent of our whole cleargie. For emulation, it is a friuolous toy; for admit any of vs were of that ambitious humour they report vs to bee, yet is there no ſuch good or pleaſure in the Archp. his authoritie, as any of vs ſhould emulate him for it, or deſire to haue it from him: neither ſince the beginning hath his carriage been in that office ſo commendable for diſcretion, ſinceritie, vpright dealing among his bretheren, moderation, prudence, compaſſion, and other vertues requiſit to bee in a ſuperior, eſpecially in this afflicted ſtate of ours, that he hath giuen any man occaſion to enuie his credit, or couet the glorie of his actions. But many he hath ſtirred vp to miſlike him and his gouernment, and to lament the wofull ſtate of our Church, mannaged by ſo vnfit a man. For ſurely, if I were deuoid of grace, and if I were his mortall enemie, I could not haue wiſhed him to haue gouerned and behaued himſelfe in worſe ſort than he hath done.

Gent. I haue heard of little good or none, that he hath done ſince his firſt enterance into the office: but ſure I am, our Church was neuer ſo harmed by contentions and ſcandals, as it hath beene in theſe three yeares of his gouernment.

Prieſt. No marueile, when hee is wholly led by the Ieſuits, the principall authors and parties in theſe diſſentions. But now concerning, that they ſay our cauſe hath been heard alreadie, & judged at Rome againſt vs, and thereupon our two meſſengers puniſhed, and we all in them; it is a manifeſt vntruth, as appeareth by M. Doctor *Biſhops* anſwere to Fa. *Parſons* letter, and

by the cenſure of the ſame letter, all in print: for by Fa. *Parſons* wicked & falſe information our two prieſts could neuer haue acceſſe to his Ho. nor audience, but were ſhortly after their arriuall apprehended as notable malefactors, ſhut vp ſeuerally in very cloſe priſon vnder Fa *Par.* cuſtodie. Fa. *P.* was the miſinformer to his Ho. Fa. *P.* was the guide to the officers that apprehended them. Fa. *P.* was their jaylor, their examiner, the appointer of his brother Ieſuit to bee the ſcribe & notarie. Fa. *P.* was the framer of libels againſt them, the procurer & inſtructer of two Engliſh prieſts his deputies, to preferre his libels againſt them. Fa. *P.* was the inuentor, whiſperer, and ſoother of all bad matters, which might bring them in hatred: the diſpoſer of the time and maner of their audience before two Cardinals, ſeuen weekes after their taking, the contriuer and moderator in all thoſe actions, the ranſacker of all their writings and ſtuffe. Fa. *P.* would neuer permit them to conferre together, nor the one to ſee the other, till they appeared before the Cardinall. Fa. *P.* prohibited them to haue a copie of the ſlanderous libels, which hee had cauſed to bee read in the Cardinals preſence for their diſgrace, or to anſwer to them. Fa. *P.* depriued them of all aduiſe and helpes of learned counſell. Fa. *P.* ſhut thē vp again for other ſeuen or eight weekes more, vntil he had procured the Popes Breue for confirmation of the authority, which himſelfe had by colluſion obtained a yeare before. And after (leaſt they ſhould returne to England, and tell tales of his crueltie and corrupt dealings) Fa. *Par.* plotted and deuiſed their miſerable baniſhment, the one into Paris, the other into Muſſipont in Lorraine. It was Fa. *P.* that in Rome laboured to diſcredit them and all our Cleargie, by carrying about and ſhewing their linnen ſockes, their handkerchifes, their nightcoyfes, very meane in reſpect of ſuch as himſelfe and his

his Ieſuits haue worne in England, and their ſilke points of 12. pence the dozen. Fa.*P.* diſmiſſed one many daies after the other, leaſt trauelling together, they ſhould haue too much comfort and helpe in ſo long a journey. Fa.*P.* ſent them away without *viaticum*, or any farthing of prouiſion and allowance to liue vpon, how long ſoeuer the time of their baniſhment ſhould laſt; and yet Fa.*P.* charitably prouided that they ſhould not for any cauſe depart from thoſe places, without incurring the greateſt cenſures.

Gent. This man ſeemeth to haue a violent, or rather a cruell ſpirit.

Prieſt. He hath ſo no doubt, where he is offended, and can execute his will.

Gent. VVhy did theſe two Prieſts goe to Rome.

Prieſt. Firſt to know aſſuredly whether the Archp. authoritie was inſtituted by his Holineſſe; for it was brought without any Apoſtolicall writ. Againe, to declare vnto his Ho. the difficulties and inconueniencies thereof, and the harmes probably like to enſue to our whole Church, vnleſſe it were altred. Againe, truely to enforme his Ho. of the ſtate of our Church in all things; and laſtly, to know his good pleaſure what he would haue vs to do, and to bring vs word thereof.

Gent. Theſe were good cauſes of going to Rome: if theſe were all, they deſerued neither impriſonment, nor baniſhment, nor in any ſort ſhould they haue beene hardly vſed, or denied audience. Surely they had committed ſome other fault.

Prieſt. None at all ſurely. Fa. *Parſon* feared, leaſt if they ſhould haue had free audience, they would haue detected his cunning dealing with the Pope, in procuring the new authoritie; & with our Church, in impoſing it ſo violently vpon our Cleargie; and haue finally ouerthrowne all his plots laid for oppreſ-

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ſing our prieſts,& the aduancement of his ſoietie in England. For this cauſe hauing Cardinall *Caiet.* readie to enforme, and effect whatſoeuer hee would mooue him to, he malicioully informed the Pope againſt our prieſts, ſhut vp all the wayes of audience, and got them taken, and committed to cloſe priſon, before euer they were heard,& at the laſt baniſhed.

Gent. They were brought before the Cardinall *Caietane*, and another Cardinall in the Engliſh Colledge, and then heard what they could ſay.

Pr. After ſeuen weekes cloſe impriſonment, they were called before them indeed, their examinations taken by Fa. *P.* of many impertinent matters, were read, and after there was a ſhamefull ſlaunderous libell exhibited againſt them, and read by M. *Haddocke* and M. *Aray*, two Engliſh prieſts, ſuborned by Fa. *P.* and readie for whatſoeuer he would bid them doe to ſerue his turne: which yet our prieſts could not bee permitted to haue a copie of, nor to aunſwere vnto. And for their maine buſineſſe, it was nothing at all to the purpoſe ſpoken of.

Gent. VVhy did not your prieſts deliuer their buſineſſes to the Cardinals at that time?

Prieſt. Becauſe they were not called forth for that end, but as malefactors to anſwere to whatſoeuer Fa. *Par.* had deuiſed againſt them. And they ſaw neither time nor place fit to deliuer it, where the iniquitie of Fa. *P.* ſo much preuailed, and all juſtice and indifferencie was abandoned, eſpecially they perceiuing Fa. *Parſons* (without diſcontenting Cardinall *Caietane* by ſo doing) diſpoſed to deride and make to ſeeme contemptible both the men, and whatſoeuer they ſaid in any thing that croſſed his humour. They asked the Cardinall if hee condemned their comming to the See Apoſtolicke about the affaires of their Church. He ſaid no, it was lawfull. VVhy then are we thus puniſhed

niſhed ſaid they? Not for your comming, but becauſe you haue thereby and by your contentions, ſcandalized many in England. And in the ſentence of the Cardinals, the crimes for which they were baniſhed, are ſpecified to be neither ſchiſme nor rebellion, nor enormious diſobedience to the Pope, or Arch-prieſt: but becauſe they had had contentions in England with men of their owne order; whether juſtly or injuſtly they had theſe contentions, it is not declared; that ſo vntrue a calumnie might goe more currant in thoſe doubtfull ſpeeches, whereas no bad or vnjuſt dealings of theirs in Englād could be proued againſt them before thoſe Cardinals, but all matters were ſhuffled vp, and done juſt as Fa. *P.* would haue them.

Gent. VVhereby it ſeemeth that this controuerſie of yours was neuer at that time diſcuſſed or mentioned at all in Rome.

Pr. They there neuer had it in queſtion or ſpeech whether we were ſchiſmaticks, or rebellious, or enormiouſly diſobedient, for our bearing off to accept the authoritie, before the comming of the Breue. And therefore you may ſee by this, what little truth is in the Ieſuits words, when they affirme that our cauſe was heard, and ſentence giuen againſt vs in Rome.

Gent. VVhy haue they tampered ſo much in theſe matters againſt you?

Pr. Oh, they be Ieſuits, they muſt be ſtirring, and the true cauſes are theſe: They would not be ſubordinat in any manner to ordinary prelats in England, as to Biſhops, Suffraganes, &c. but beare themſelues the greateſt ſway in the gouernment of our Church, and diſpoſing of all things. To exclude therefore all ordinarie prelates, which were to bee choſen by voices and common conſent of our cleargie, they preuented vs ſecretly, by getting an Archp. to rule ouer all, except themſelues. This authoritie was of their

owne deuiſing; the man preferred thereto of their own election; in whoſe gouernment alſo and actions, they prouided, that themſelues ſhould haue a principall ſtroke; that forſooth in euery matter of importance the Archp. ſhould haue the aduiſe and direction of the head Ieſuit in England. Thus their wils ſhould be fulfilled without checke, in all they liſted to attempt or deſire. Now after they had by falſe ſuggeſtion, by many wayes procured this new authoritie, and brought vs all into their bondage, it behooued them to hold it by violence and ſtrong hand, which they had contriued by ſuch cunning, for their owne particular, without reſpect of conſcience or charitie. The end I told you of *ad maiorem dei gloriam*, which is cheefely by the aduancement of their ſocietie, ſalueth all odde dealings.

Gent. It were more time that wee proceeded to ſome other matter, for I ſhould vnderſtand this more by reading the cenſure and letter you ſpoke of.

Pr. Let vs ſo doe; what is the next?

The fourth Slaunder.

Gent. The report is all ouer, That you bee aduerſaries or enemies to the Ieſuits, which are known to be religious men of ſingular vertue and perfection, and to whome aboue all men, our nation is moſt bound; and many things are ſaid of your hard dealing againſt them.

Pr. I pray you let vs heare all, and I ſhall ſatisfie you in euery point as well as I can.

Gent. I ſhall ſpeake all, as it commeth to my remembrance.

Prieſt. Doe ſo; but for this you haue ſaid, what ground haue they to proue vs their enemies, or in what are wee their enemies, ſay they? I know ſome haue ſaid and written, That wee are enemies to

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their religious perfection.

Gent. I also haue heard the same of their deerest fauourites.

Priest. This is a rash and vncharitable calumnie: For no man can be an enemy to religious perfection, but thereby he falleth from Gods grace. For albeit no man out of vow be bound vnder mortall sinne, to obserue the Euangelicall counsels, yet can no Christian hate the obseruers of them, or become their enemie for that respect, but hee offendeth mortally thereby. If therefore it be certaine, that we be their enemies, it is no lesse certain, that the cause is not any part of religious perfection to be noted in them: for otherwise should we be enemies also to the religious men of other orders, as to Dominicans, Franciscans, Benedictines, Carthusians, and the rest; in all the which, no man except a Iesuit, will denie as much religious perfection to bee found, as is among the Iesuits; yea, we should be more enemies to all them than to Iesuits, if this were the cause that mooueth vs in this case. For all these haue the essentiall vows of pouertie, chastitie, and obedience, as well as Iesuits; and it is to bee supposed, that they obserue them as perfectly. Besides, they haue their continuall abstinence, their diuerse Lents, and many extraordinarie fasts, their nightly risings and watchings to sing laudes to God, to meditate and to pray, their great castigations, and vsuall afflictions of their bodies; by disciplines, hard diet,, sharpe attire, and other meanes of mortification. (All which the Iesuits want, more than that now & then like good ordinarie secular priests, they will be doing something, but little to account of in respect of the continued toyles and mortifications of other holy religions men of all sorts.) Now, if religious perfection were the cause of this fayned hatred or emnitie, we should be most auerse from all

theſe orders, in which we know theſe meanes of perfections, or perfections moſt to abound; and moſt loue and embrace the Ieſuits, in whom wee know all theſe to bee wanting. But neither be we enemies to thoſe holy orders, neither will thoſe holy men imputé vnto vs this calumnie, neither can the Ieſuits themſelues be ignorant, that we loue and honour thoſe orders and men for their great vertues and mortification of life. And therefore this ſlaunder is intollerable injurie vnto vs all, to make the world beleeue vs ſo void of grace and godlineſſe, that we are enemies to the Ieſuits for their vertue and perfection: thus putting vs in the ranke of the vileſt miſcreants that are, or can be imagined. The truth therefore is, that wee loue and honour the Ieſuits order, and ſhould both loue and honour them more, the more they and their order tendeth to perfection, and the lowlier conceit they caried of themſelues. And if we be their aduerſaries, it is for ſome other cauſe than their vertues.

Gent. For what I pray you?

Pr. No other but the very ſame, for which the Ieſuits haue accounted many men of great vertue and calling to be their aduerſaries.

Gent. Father *Parſons* in his VVardword to Sir *Francis Haſtings*, ſeemeth to ſay, that none but badly diſpoſed men, and wretches giuen ouer to wickednesſe, are aduerſaries to Ieſuits. How then can it bee, that good men are their aduerſaries, as you ſay?

Prieſt. I ſay not that good men were their aduerſaries, but that they accounted many vertuous men their aduerſaries. For albeit they reckon euery one to bee their aduerſarie that croſſeth their doings in any reſpect; yet in truth a vertuous man in ſo doing is their friend: and if ſelfe-liking were abandoned, would beſo eſteemed by them. They onely, and ſome ſuch like, as Fa. *P.* there ſpeaketh of, are their true aduerſaries,

uerſaries, which hate and miſlike their vertue and well doing, and goe about to hinder this, bee it in a Ieſuit, or in any other honeſt Catholicke man.

Gent. Such wicked men be aduerſaries to all true Chriſtians; but yet Fa. *Parſons*, with many beyond, and theſe Ieſuits in England, account you, and all your adherents here or abroad, to bee aduerſaries to their ſocietie.

Pr. I graunt they doe. But this is becauſe we contradict and reſiſt the ill actions and proceedings of ſome particular men of their ſocietie. For they muſt haue all approued and juſtified, whatſoeuer any of them doth, otherwiſe you cannot bee thought their friend. This is a comfort, that we may bee right good men before God and the world, notwithſtanding theſe Fathers account vs their aduerſaries, yea, and perſecute vs alſo, as they haue, and doe. For many prieſts whom they haue ſought vehemently to diſcredit by this report of being their aduerſaries, and therefore haue diſgraced them in what they could, as well in England, as in our Colledges vnder their gouernment beyond (which almoſt neuer haue been free from greeuous contentions) are now glorious Martyrs in heauen; which being rejected and perſecuted by them, yet laboured in Gods vineyard here as painefully and as fruitfully (to ſay no more) as any Ieſuit in the realme: yea, and when it came to the triall of their vertue, their reſolution, and their conſtant charitie, theſe outcaſts the Ieſuits aduerſaries were alwayes found no leſſe patient in torments and priſons, and no leſſe courageous in ſhedding their blood for defence of Chriſts cauſe, than any of the Ieſuits. This was manifeſt (to let all the reſt of the Martyrs and confeſſors paſſe) in the bleſſed prieſts, M. *Iohn Ingram*, M. *Thomas Pormort*, and M. *Lanton*, glorious Martyrs, yet reckoned in the number of the Ie-

ſuits aduerſaries, yea, and not a little afflicted and diſgraced by them for the ſame. VVhat will Fa.*P.* and the Ieſuits ſay to the moſt gracious and peereleſſe jewell of our countrey, Cardinall *Allen*? Muſt he for companie alſo bee raunged and thruſt into that predicament of their aduerſaries, where Fa. *P.* affirmeth to Sir *Francis Haſtings*, that none bee the Ieſuits aduerſaries, except Heretickes, Apoſtataes, diſſolute men, diſobedient malecontents, & the like? It were too too bad impudencie and intollerable mallice to ſay, that hee was not a right vertuous, a wiſe, and a gracious man.

Gent. Yea; but he was not the Ieſuits aduerſarie.

Pr. Then they foulely belie him. For I aſſure you, my ſelfe haue often heard ſome Ieſuits earneſtly affirme, that he was their aduerſarie, and much auerſed from them before his death.

Gent. I maruell greatly, that any of them hauing wit, will report this: for that muſt be a great diſcredit to them, to ſay, that a man of thoſe graces, which euery way he was knowne to haue, were their aduerſarie, and auerſed from them; conſidering all men hearing this, would foorthwith conceiue ſome euill deſert to be in them, by reaſon whereof hee was become their aduerſarie.

Pr. The reporters were told no leſſe; but what is to be expected, where ouer-weening of themſelues, blindeth theſe Saints? Now then Cardinall *Allen* was their aduerſarie by their owne confeſſion; but Cardinall *Allen* was well knowne in Chriſtendome to be a good vertuous man: then it followeth, that good men may be the Ieſuits aduerſaries: and againe, that in truth it is no diſcredit for a Catholicke prieſt to be their aduerſarie, to contradict or withſtand them in any ill attempt or action of theirs: and laſtly, it followeth, that the Ieſuits bee no ſuch Saints, as their

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good end of doing all *ad maiorem dei gloriam* can juſtifie and make currant all they doe.

Gent. But what? was Cardinall *Allen* their aduerſarie indeed?

Prieſt. I know that hee miſliked and condemned many things the Ieſuits did, and in this ſort hee was their aduerſarie, and ſo be we. For I haue heard him much condemne their gouernement of our colledge in Rome; namely, for their want of frugalitie, and vſing the houſes liuing to the moſt benefit of our nation; for their palpable partialitie to ſome of the ſtudents aboue the reſt; for their continuall enticing and drawing by an hundred cunning means, our moſt towardly youths to be of their ſocietie: for keeping ſuch many times as they had allured and woon vnto them, vnder the names of our ſchollers, till they had ended their courſes of ſtudie; by which policie, the Ieſuits nouices occupied the roomes prouided for our ſtudents, and by them, more were entiſed to become Ieſuits. Againe he condemned their gouernement, in that for very trifles they would diſcontent and afflict the ſtudents, yea, and vpon light occaſions diſgrace them, diſmiſſe them before their time, and taking diſpleaſure, in daunger for a toy to breake and ouerthrow men of many good parts and expectation. He was wont to ſay, that the gouernours of that Colledge, and their fellowes in England, had a greater reſpect to their owne intereſt or benefite in both places, than to the common good of our country.

Gent. If he had thus miſliked them, why beeing in authoritie, made he not redreſſe thereof?

Prieſt. VVithout peraduenture hee miſliked no leſſe than I haue told you, but why he reformed not all, I know not certainely. He was of a mild and of a quiet naturall diſpoſition, euer vnwilling to take any rough or ſeuere courſe, or to giue the Ieſuits ſo great diſguſt,

diſguſt, as he muſt haue done, if he ſhould haue reformed what was needful. Theſe miſlikes he had of their proceedings both in England and in Rome, made knowne vnto them by ſweet and friendly admonition, cauſed them to account and report him to bee their aduerſarie. VVhat would they haue done (thinke you) if either he had remooued them from the gouernement of the Colledge, or recalled them out of England?

Gent. During his life, all was well in England, and in that Colledge of Rome alſo.

Pr. It was not ſo euill in either place then, as ſince his death it hath bene; but yet he perceiued well how in England the Ieſuits little tendred the good & credit of our prieſts, and how that the more they had dealing among the ableſt ſort of Catholikes, the more decaied the maintenance of our ſeminarie at Doway or Rhemes, the cuſtomary almes not comming from England to it, as before there did when the ſecular prieſts had more doing. By reaſon of which want, that ſeminarie (the mother of all the reſt, and then much better to our nation than all the reſt, with it, are at this day) decayed euery yeare more and more in the Cardinals time. And for the Colledge at Rome, it was often in his time alſo in great tumult and garboile, by reaſon of the contentions betweene the Ieſuits and ſchollers: which euer the gracious Cardinall pacified againe and ſuppreſſed, before it gaue ſcandale abroad, by his quiet, wiſe, and moderat dealing with both parties. Yet haue I heard him much complaine of the Ieſuits headie and vndiſcreet gouernement, and ſay their gouernment is naught, and they will neuer amend it, for they will not heare aduiſe: whileſt I liue, I ſhall keepe all downe, but after I be dead, ycc ſhall ſee the ſchollers and them at wofull diſſentions.

Gent. It

Gent. It is ſtrange, the Ieſuits beeing good men, they ſhould rule ſo ill.

Prieſt. It is not ſtrange, for it is vſuall in all eſtates, That the beſt men are not the beſt rulers. If a man lacke the gifts of prudence, of juſtice, and diſcretion, of ſinceritie, and of compaſſion in his actions, be he otherwiſe neuer ſo great a Saint, hee ſhall neuer gouerne well. The generall of the Ieſuits order that now liueth, was often wont to ſay to our Cardinall, that hee could haue ſtore of learned and vertuous men, but he found very few good gouernors among his ſubjects; which is a defect (as I ſaid) common to all orders and ſorts of people. Cardinall *Allen* would ſay that Fa. *Creſwell* the Ieſuit, & once a turbulent Rector in the Engliſh Colledge at Rome, was a good man, and fit to be a ſubject, but the vnfitteſt to be a ſuperiour of any man that euer he had knowne: For (ſaid he) his delight was, to bee afflicting the ſchollers, and it was all one to bee an orderly or diſorderly man vnder him; becauſe if they were externally vnruly, he would puniſh them, and if externally they obſerued their rules, he would yet be euer diſpleaſed, and vexing them, ſaying, That in their hearts they were ill diſpoſed, and that they conſpired againſt him to obſerue the rules in outward ſhew onely, to the intent he ſhould not giue them pennances.

Gent. This was very fooliſh proceeding in a gouernment, & it argued an vndiſcreet and buſie head.

Prieſt. I tell it you as the Cardinall told it me: but let vs goe forward, to ſhew that they be not alwayes in Fa. *Parſons* bad predicament, whome the Ieſuits account their aduerſaries. VVee haue ſaid of Cardinall *Allen*. Now let vs come to Cardinall *Borromie*, the late Arch-biſhop of Millaine, famous for his vertue and wiſedome throughout all Chriſtendome. The Ieſuits reckoned him among their aduerſaries, for I haue

heard a Ieſuit ſay it.

Gent. VVhy ſhould that bleſſed man be thought or reckoned their aduerſarie?

Prieſt. Not ſurely for that hee either hated or diſliked any vertue in them, but becauſe they ſaw him to miſlike, condemne, and reſiſt their ordinarie diſordered proceedings in the gouernement of his ſeminaries. For perceiuing thē euer to be diligently fiſhing among his ſchollers, to draw the beſt and moſt towardly of them into their ſocietie, whereby in ſhort time his Churches were to lacke ſufficient Paſtours, and to bee greatly damnified; hee tooke from them the gouernement of his ſeminaries, and committed them to diſcreet ſecular prieſts. VVhich prudent fact of his, being (as they interpreted it) both to the Ieſuits ſome diſcredit and detriment, how could they but reckon him their aduerſarie? Cardinall *Toledo* alſo, who had beene one of their ſocietie from his youth, the firſt Cardinall of their order, was not hee in like manner reputed their aduerſarie, as well before his promotion, as after?

Gent. I haue heard ſome Ieſuits report hardly of that man, for croſſing them in many things, and amongſt the reſt, in the gouernement of the Engliſh Colledge at Rome, when he put thē all from thence, except foure, and reformed the gouernment, to the great comfort and good of our ſtudents, as long as that good Cardinall liued. Some alſo of them reported diſgracefull things of his death.

Pr. If they conceiue a man to be their aduerſarie, he ſhall be aſſured to want their good word: but yet notwithſtanding the diſgracefull reports ſome here haue made of his death, I haue heard one, in whoſe armes it is ſaid he gaue vp the ghoſt, teſtifie, That he made a vertuous end. The Ieſuits will not denie, but that they haue aduerſaries in France, yea Catholicks, which

which concurred to their expulsion thence, and still resist their bringing in againe. VVhat? will they affirme all the French nation, which bee their aduersaries, the King, the Cardinals, the Bishops, the inferior Cleargie, the Diuines, the Vniuersities, the Nobilitie, the Gentrie, and all the people together, to be in Fa. *Parsons* graceless predicament, and to be bad men? If they presume thus farre, who will beleeue them? But before the generall banishments of the Iesuits out of Fraunce, they euer accounted the Vniuersitie of Paris, and many Prelats and lay men, to haue been their aduersaries or heauie friends, when there was no suspition of joyning against them with an hereticall or an euill prince. VVhat can they say to the Bishops and Pastours in the Low countries, and the Vniuersities of Doway, whom they reckon to be their aduersaries, by reason of the great contentions had betweene them about eight yeares ago? VVhat to the Vniuersities of Louaine, with whome they haue had bickering since? VVhat to the whole order of Dominicans (letting passe other religions) betweene whom and them there hath been of long, as is, continuall bitter strifes in Spaine, as all the world knoweth? And all these included in Fa. *Parsons* ougly beadroll? If all these be of bad disposition, and graceless, because they be the Iesuits aduersaries, then haue we also good cause to dread: but if contrariwise these be reported to be their aduersaries, and are indeed no lesse than we, and yet knowne to be good Catholick men, Vniuersities, and orders; it is no true cause of disgrace vnto vs, if we be reported also their aduersaries, for defending our selues against their violent injuries, and for resisting their other courses, manifestly hurtfull to our whole church.

Gent. VVhat is the cause that they make these troubles, and giue such discontent almost in euery

place where they come?

Pr. Surely not any perfection of vertue that is in them aboue other religious men, but their pollitick tampering, and their busie stirring both in temporall states, and Ecclesiasticall. For they being not tied to keepe the quire with diuine offices, as other religious orders bee, they haue more leisure and libertie than any other, to occupie themselues in matters impertinent vnto them. It is their glorie to bee euer stirring in the greatest affaires, and with the greatest personages where they come: yea, they delight so much in the actiue life, that their young men are no sooner out of their nouiceship or course in learning, but if there be ought in them, they begin to tamper and to become pollitick, and must be thought sufficient to mannage any businesse. I remember I haue read in an Italian hystorie, written by a gentleman of Genua, touching the late king of Portugall *Sebastian*, and the competitors to that crowne after his death: how the Iesuits greatly fauoured by that king, disturbed not a little the peace of that kingdome by their tampering in the princes affaires: where the author noteth, how with great indiscretion, as vpon a head and suddainely, they would haue reformed the corrupt manners of the countrey. Againe, how by the Cardinals meanes they procured the displacing of some auncient officers about the king, and brought in such as depended on themselues, to no small discontentment of many. And lastly, how especially vpon the Iesuits motion and persuasion, the king entertained the Affricane affaires, and resolued to vndertake that fatall voyage, from which yet they could not afterwards dissuade him, when it was misliked and thought daungerous by all his friends, because they had set him too farre in liking therwith before. But at the last, they wrought themselues out of fa-

This Historie is now in English: See page 9.10.11. &c.

uour with the king as he ſayth, for they would ouer-rule all.

Gent. I would ſee that hyſtorie.

Pr. I thinke you may haue it in England, it is in Octauo, and printed in Italie, as I remember.

Gent. By likelyhood then this buſie intermeddling of theirs in Vniuerſities, in kingdomes, in the charges of Biſhops and Paſtours, &c. is the cheefe cauſe why they worke theſe troubles euery where.

Pr. Verely I thinke it be. For among them he is moſt eſteemed, that can ſhew himſelf moſt politicke, moſt ſtirring, and vndertaking, eſpecially with greateſt eſtates and higheſt matters.

Gent. Theſe humours are not in them all. For I know diuers of them very good, ſimple, and vertuous men, which trouble their heads with nothing, except their ſtudie and deuotion.

Pr. There be ſome of them no doubt ſuch as you ſay, continuing in the ſimplicitie and good zeale, wherewith they firſt entered, and encreaſing their ſpirituall graces. Theſe, though they muſt ſooth the humors of the reſt, and in all things defend their actions, yet delight not to be buſie and ſtickling in others mens affaires: and indeed theſe be the glorie of their ſocietie, and deſerue loue and honour aboue the reſt. But there be few of this ſort, conſidering it is a credit among themſelues to be actiue and politick, and no ſmall contention who may bee thought moſt to excell in theſe.

Gent. Yet many good men thinke much, and marvell what ſhould be the cauſe why you ſecular prieſts ſhould be aduerſaries to the Ieſuits, & haue contentions with them, and eſpecially with Fa. *Parſons*, who is moſt eſteemed of among the Ieſuits for his wiſdome and other good parts; and who alſo hath wrought great good to our Nation, by his booke of *Reſolution*,

which argueth him to bee a vertuous man: and by erecting Semenaries for the education of our yong men. And generally the Iesuits seek not their owne temporall benefit, but bestow themselues onely for the good of others: & many say, that without them our Church had bene in worse case than it is. Againe, that it is but a slaunder, that they entermeddle in the mattets of you secular priests, or that they haue any dealings in the affaires of temporall estates. It is no just cause giuen you by them, but your own vnmortified passions, and disobedient minds to your lawfull superiors, which make you to repine and mammer, and to exclaime against them.

Priest. For the Iesuits in generall, I neuer said nor thought other, but that if they keepe themselues onely at these good exercises of preaching, of ministring sacraments, without prejudice to the ordinarie Pastors, of catechising, of teaching in schooles, of visiting the sicke; and liuing as brethren and fellow labourers in Gods worke, seeke the estimation of the secular cleargie among their people: I neuer thoght (I say) but that they be very profitable coadjutors in Christs church, and deserue loue and reuerence of all sorts. But if withall they become officious sticklers in princes affaires, Ecclesiasticall or temporall, or busie themselues with entermedling in the secular Cleargies matters, which belong not to them, and seeke to aduaunce themselues in credit, and otherwise aboue the priests, as in England they haue done; I then thinke them very dangerous and noysome members in any church, for the subuersion of peace and good order; because vpon that disposition forthwith they bring in great deuisions, and draw both priests and people into lamentable factions, as is manifest in this poore realme. At VVisbich you haue heard how they made very scandalous contentions about esta-

blishing

bliſhing a ſuperioritie in one of theirs, aboue all the other priſoners. You haue heard alſo how they hindered the vnion of ſecular prieſts in a confraternitie: how they withſtood our endeuors touching Biſhops or Suffraganes: how without our conſents or priuitie they procured an Arch-prieſt to be ordained ouer all Engliſh prieſts in England and Scotland: they onely appointing what kind of ſuperioritie and gouernement our Church ſhould haue, and chuſing the man which ſhould be ſuperior: notably abuſing his Hol. and our whole Cleargie in that action, and very cunningly hereby preuenting, that no ſuperiour ſhould be ouer them within the realme. VVho but they enforced the ſame authoritie, which themſelues onely had deuiſed, and fraudulently obtained? VVho enforced it vpon our Clergie with violence and threats but they, and this before it was confirmed by his Holineſſe? VVho wrongfully defamed the prieſts, that bare off to receiue it before the confirmation came, to bee ſchiſmatickes, rebels, &c. but the Ieſuits and others by their ſetting on? VVho, after all was pacified, renewed the ſame ſlaunder and infamie againſt the prieſts, that for charitie ſake had forgiuen it, but the Ieſuits in England and at Rome, and the Archp. by their aduiſe? VVho haue continued the ſtrife, by refuſing all conferences, friendly debatings, diſputes, meetings, and ſo many moſt reaſonable offers, and indifferent conditions of peace, and ending all, as we haue made? And who ſought to ouerbeare vs all by ſtrong hand, without reſpect of equitie and conſcience, but the Ieſuits, and the Archprieſt directed by them? VVho haue moſt vncharitably injuried our prieſts by ſuſpenſions, by depriuation of faculties, by injuſt decrees, by bereauing them of their maintenance, of their friends, and places of entertainement and harbour, and all this without triall or proofe of

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any crime at all, or admitting them to answere, or citing them to appeare, but Iesuits, abusing the Archp. his authoritie? For by his instructions (as I haue said before) he is to doe nothing without the Iesuits aduise and direction in any matter of importance: the good men prouiding, that not onely they should be exempted from all subjection and subordination to him and his authoritie; but also, that themselues should beare the greatest stroke in the execution thereof. VVhat belonged all these matters to them, if they had been content to stand within their owne bounds? They are religious men, by their particular societie and profession, seperated from the secular cleargie, and making a distinct bodie of themselues. By the rule of their order, not to take roomes of prelacie among the Cleargie of the secular rank. VVhat then did it appertaine to them, to chuse the manner of our gouernement, or to appoint who should bee superiour to vs? It cannot doubtlesse bee defended from a malapart and presumptuous attempt, which is an inseparable proprietie of their busie entermedling humour.

Gent. They were priests, labouring in this harueſt with you: and seeing this authoritie needfull, they might procure it without blame.

Pr. They are priests indeed, but they bee exceeding cunning pollitickes withall. It was not the good nor peace of our church they aimed at, in procuring this authoritie: (For then they would haue wrought with our consent and liking, and the matter should not haue been shuffled vp in darkenesse as it was) but that by this meane they might domineere ouer vs, and themselues be freed from all subjection of our prelates. They are priests and our fellow labourers, so be we to them also; this required at the most, that we might admit them to joyne with vs in aduise about

these

theſe elections, as wee did in all things; but it could neuer priuiledge them to enterpriſe and contriue theſe matters againſt our wils, or without our conſents and priuitie; a great many of vs hauing laboured in the harueſt as much as they, others hauing toiled farre aboue them, and as it were the whole burden and weight of the worke lying vpon our ſhoulders, and not vpon theirs, eſpecially where painefull trauaile and pouertie is to be ſuſtained. They would ſcorne no doubt, yea, exceedingly diſdaine, and beſtirre themſelues, if we prieſts, their fellowes in this worke, ſhould preſume to ouer-reach as they haue done, and put our ſickle into their harueſt, to appoint without their conſents or knowledge, what gouernment and ſuperiour they ſhould haue: and yet wee with as much reaſon might doe this, as they haue done the other. Thus you ſee there is ouer-much cauſe giuen vs by them, of greefe and diſcontentment. Moreouer, in this point they ſhewed another policie.

Gent. VVhat is that?

Pr. Marry, there bee often in our Church, large ſums of money giuen in almes, *ad pios vſus*, we know they are granted and bequeathed, but few are better for them: they paſſe God knoweth whither, but they are inuiſible to poore Prieſts, and priſoners.

Gent. Perhaps they come not to the Ieſuits hands.

Prieſt. I with they did not, more than their equall ſhare. But it is noted that either all or the moſt great ſummes, come to the fingering of certaine lay men, moſt intirely deuoted, and familiar with the Ieſuits; the diſpoſition of which men is thought to be ſincere and iuſt, and not willing to diſperſe the almes but as the Ieſuits ſhall appoint or approoue. VVee know the Ieſuits to abound in all things; the Prieſts and poore Catholicks in many places, and the priſoners

generally to suffer penurie more than euer they did. Now, if wee had in our Church Bishops or Suffraganes, chosen by the free voyces of our Cleargie, can you thinke these summes should be permitted thus vnprofitably to vanish away? or that the executors should not be brought to their accounts? or that the Iesuites should haue all the stroke in the distributions? or that their shares should exceed the poore mens in so great inequalitie as a pound is to a pennie? There was neuer greater almes giuen, than hath beene within these foure or fiue yeeres, in which the Iesuits haue borne the greatest sway: and yet there hath neuer beene the like wants among poore Catholicke priests, and amongst poore Catholickes in prison and abroad, and in the seminarie at Douay as hath bene in these yeeres, and still remaineth. It is wonderfull to consider which way it goeth. The Iesuits indeed abound in all things, but I will not charge them with bad dealing: let the suppositon plead thus, or so, as men conceiue of it.

Gent. I will not condemne them neither. But yet I haue heard of one Iesuit that hath worne a girdle with hangers and rapier aboue ten pound, a jerken also that cost no lesse, and also that had made him two sutes of apparrell in one yeare, and all very costly; & whose horse & furniture, & his owne apparrell on him was valued to an hundred pounds: one who for his part by the report of his brother, dispendeth yearly 400 li. & yet hath no patrimonie. If some few more of thē be as wastful as this one, no maruaile if great sums make little releefe among the poore.

Pr. In this point therefore they dealt politickely, when they hindred vs of ordinary pastours and prelats, that in all things themselues might run without checke or controuler. Thus they seeke to benefit others and not their owne.

Gent. Yea,

Gent. Yea, but M. *Blackwell* the Archp. writ to Cardinall *Caietane*, That the Iesuits sell their patrimonies, to maintaine themselues and others.

Priest. This is a meere fiction, to set out the Iesuits with a vaine glorious commendation: For it is well knowne that the most of them are poore mens children, and neuer had patrimonie able to maintaine themselues, much lesse able to relieue the necessities of others.

Gent. I euer thought it to be a fiction.

Pr. Let this passe, and consider by the premisses whether we haue not good cause to exclaime against the Iesuits As for their report of our disobedience, it is reproued before: and for our vnmortified passions, I will not much stand with them, but thinke that neither ours nor theirs, are not so mortified I as could wish. Now by this which we haue alreadie said, it is apparent ynough, that they haue but ouermuch dealing in the affaires of our secular Cleargie: and for their entermedling in state matters, it is needlesse that any accuse them, or go about to proue it, seeing their owne publicke actions giue assured testimonie against them. If they would denie it, Fa. *P.* owne handie worke is extant: the booke of succession, wherein vnder the counterfeit name of *Robert Doleman*, hee rippeth vp the titles of all competitors to the crowne of England, disgraceth and weakeneth in what hee may the claimes of some, extolleth and highly aduaunceth others, renuing the mortall dissentions betweene the families of Yorke and Lancaster, laying perillous grounds for most cruell workes and bloudshead in time to come, and drawing all to some particular person whome hee affecteth aboue the rest. VVe will not speake of his bitter and disgracefull libels against the deceased L. Treasurer, and L. of Leicester: nor of his letters, and Fa. *Creswels*, intercepted

as they were ſent into the realme, and yet in the Counſels hands for a teſtimony againſt him, touching inuaſions and ſolliciting of men by theſe vaine hopes to be in a readineſſe againſt his day, and I know not what daungerous follies beſides. But touch in few words ſome of his other actions, that you may ſee whether he deale in ſtate matters, or no. Did hee not earneſtly moue our young ſtudents in Spaine to ſet their hands to a ſchedule, that they would accept the Ladie *Infanta* for Queen of England, after the deceaſe of her Majeſtie that now is: yea, and finding them altogether vnwilling to intermeddle with theſe greateſt affaires, belonging nothing vnto them, and moſt hurtfull to both their cauſe and perſons; vſed he not this cunning ſhift to draw on the innocent and ſimple youths, to pretend forſooth to them of Valladolid, that the ſtudents in Seuill had done it already; no remedie then but they muſt follow: and hauing thus craftily gotten their names, hee ſhewed them to the ſtudents of Seuill, for an example of their fact and forwardneſſe, which he required them to imitate, that would bee well taken, that they all did thus ſhew themſelues deſirous of the L. *Infanta* for their Queen. Some more ſtout and better experienced than the reſt, withſtood the daungerous attempts, and would not yeeld: but they felt Fa. *P.* heauy hand vpon them euer after. VVas it not his vſuall perſuaſion to our ſtudents, when he would haue them to concurre with him in matters of ſtate, That by the laws of England they were alreadie traitors for their religion; then for tampering with him about any other the greateſt affaires, they could be no more. Goe to then, beeing once ouer ſhoes, be ouer boots alſo, ſtep in as farre as you can, and ſpare not. VVhen hee had printed his booke of Succeſſion, and was come to Rome, would hee not haue it publickely read in the Refectorie, at

ſuch

ſuch times as the ſtudents minds cuſtomarily were fed with ſpirituall lectures? VVhich vaine-glorious and prophane deſire, when ſome of the ſchollers reſiſted, becauſe they thought it very inconuenient and hurtfull vnto them, to be acquainted with his plots in princes titles and affaires: the good Fa. was exceeding wroth with them, and they could neuer after haue his fauourable countenance. VVas it not Fa. *Pa.* and Fa. *Creighton*, Ieſuits, that with ſuch vehemencie & bitterneſſe contended each againſt other in Spain about diſpoſing of the kingdome and crown of England, Fa. *Par.* ſtriuing to bring all to the Ladie *Infanta*, and Fa. *Creighton* to his king of Scotland? in which controuerſie Fa. *Parſons* preuailed in that place, and fruſtrated and defeated all the deſires & plots which his brother Ieſuit had laied in his ſuits. VVere they not Ieſuits which laied the plot with the late deceaſed duke of Parma, for ſurpriſing or ſtealing away the Ladie *Arbella*, and ſending her into Flaunders? VVho employed the meſſenger into England about that affaire, but Fa. *Holt* Ieſuit? VVho but the ſame Ieſuit was conſenting with Sir *William Stanley* to the ſending in of *Richard Hesket*, for ſolliciting *Ferdinando*, the late Earle of Darbie, to riſe againſt her Majeſtie, and to claime the crowne? VVas it not the ſame Ieſuit that entertained *Yorke* and *Yong* in the plot of firing her Majeſties ſtore-houſes? That ſet on worke M. *Francis Dickonſon* and others, to perſuade watermen to flie with ſhips and all, into the ſeruice of the Spaniard? VVho but Ieſuits feed the world dayly with freſh newes, & expectation of warres & alteration of the State by forrainers? But what, is this peculiar only to our Engliſh Ieſuits, or haue not the Scottiſh fathers alſo in like manner beſtirred themſelues in that kingdome? VVhereupon were the three Catholicke Earls, *Anguis*, *Arroll*, and *Huntley*, conuicted

of high treason by acte of Parlement, about eight yeares agoe, to the confiscation of their liuelihoods, and their expulsion out of the kingdome, if not vpon certaine plots layde them by father *Creighton*, father *Gordon*, and vpon hopes giuen them of succours from Spaine? VVhy was the lard of Fentry executed, but by reason of the same designs imparted to him by Fa. *Ro. Abercromie*, a Iesuit? was it not the principall cause of father *Iam. Gordons* trauaile to Rome about eyght yeares ago to sollicit the Pope, and other princes, to assist the king of Scots, if hee would enterprise any thing either against England, or in his o.vn country? in which simple and indiscreet action of his, hee both deceiued the Pope, pretēding great matters to be in hand which were not, & was the quite ouerthrower of those three earls, in their present estates. These politicke courses, and this busie and dangerous entermedling by the Scottish Iesuits in Scotland, grew odious euen to the best there, and ruinated thereby the good estates of many, without hope of reaping benefit in any time to come. And yet forsooth the Iesuits are falsly slaundered, when they are sayd to deale in state matters. I know there be some of them which mislike these courses, and either through their owne vertuous disposition, or for respect of their owne quiet, safetie, or disabilitie, or finally for their studie or a religious life, shun in what they can al this kind of profane intermedling: yet the vertuous and temperat demeanour of these, can no more justifie nor excuse the dangerous stickling of their fellowes, than the presumptious of these busie heads can blemish or deface their vertuous and religious cariage. Neyther haue I rehearsed thus much for any other end than to let you know how that the report is to be verefied of them, and not of vs secular priests: and how vnder the profession of Iesuits, all be not mortified,

fied, but some haue very politicke and stirring heads, yea in the waightiest matters that are. And for Father *Parsons*, that he more beats his brains about state matters than about the exercise of a religious life, it is euident by this one thing I will now tell you, besides all I haue sayd before or may justly bee sayd of him. VVhiles he was in Spaine, you see how he tossed ouer the Titles and Claims to the crowne of England; but besides this, he wrot two books of the Reformation of all the states of England. There the deuout Iesuit setteth vpon the Court. To rule in it hee maketh orders for reformation of the prince and courtiers, and appointeth what they shall obserue in their gouernment and liuing. The court of Parliament he will haue brought to better forme. Then prescribeth he reformations to the Bishops, prelats, and pastors: they must away with pompe and superfluities, and be put to their pensions: there he setteth downe obseruances to all the secular states, and taketh vpon him to reforme the Counsellors, Noblemen, the gentrie, Yeomanrie and all. Then he censureth the Law, and appointeth what reformations are to bee made in it, and in the Lawyers. He commeth to the Vniuersities and Colledges, and in them hee will haue strange Metamorphoses. He dealeth with Cities also and Corporations, Townes, Villages, Artisans escape not the Censurers rod. No religious orders must be admitted within the realme, except Iesuits and recluſed Carthusians. No Abbey lands must be restored, except that of S. *Ihones* for erecting Colledges and houses for the Iesuits. This and much more sturre he maketh, as diuers haue told me, tampering in all estates; and yet Fa. *Par.* and Iesuits entermeddle not with prophane matters of estate.

Gent. Surely, the Father hath a great conceit of his owne wit, that he can rule a kingdome.

Pr. Doubt

Priest. Doubt you not of that; and this conceit of his was much encreased, when hee saw the Spaniards so to approue and commend his plot: and the Ladie *Infanta* promised him, that these bookes of Reformation should be put in execution, when she should be Queene of England.

Gent. Haue you these bookes?

Priest. No. They be in England, but imparted to none, except the Iesuits trustie friends; by whom, the hearts of other men are disposed against the day to come.

Gent. I perceiue that Iesuits are the only statesmen of Christendome.

Priest. They delight to bee tampering; but euer they doe rather harme than good thereby. As is manifest in Portugall, in England, and in Scotland: in which countrey of Scotland truly I haue heard, that a Catholicke Earle hath many times bewayled the state and misfortune of their people aboue ours of England: in that the Iesuits, Fa. *Hawood*, Fa. *Creighton*, Fa. *Gordion*, Father *Abercomie*, which came first among them, endeuoured not so much to plant Catholicke religion, nor to bring their people to the sincere and deuout profession thereof; as they plotted about state matters, how to disquiet and subuert the temporall gouernement. VVhereas contrariwise, your English priests (said he) brought in religion, and respected only to draw the people to vnitie of the Catholicke Church, and to vertuous life: whereby you haue religion and the sincere practise therof, and our heads are still troubled with state matters, and wee know not what religion meaneth.

Gent. VVhat? did those graue Iesuits carry themselues no better in their entrance into Scotland?

Pr. That good Earle reported so: And surely it was much-what as hee said. For the good charitable

Fathers

Fathers ſo greatly reſpected the temporall ſtates of their countreymen, that they tooke a ſure courſe for their ſafeties, for as much as concerned religion.

Gent. VVhat meane you by this?

Pr. No more, but that they tooke order and prouided, that no Catholicke ſhould bee damnified in their temporall eſtates, for cauſe of their religion.

Gent. How could they doe this; vnleſſe there bee not ſuch ſtrict lawes againſt Catholickes in Scotland, as we in England haue?

Prieſt. They haue as ſharpe lawes in this point as we; but thus the wiſe Ieſuits preuented all dangers: They freely permitted Catholickes to goe to church with proteſtants, and made no ſinne nor ſcruple of this as we doe. And thus no law could take hold on them, for who could be knowne to be a Catholicke?

Gent. Did they graunt this libertie to all?

Pr. In this ſort they did it: If one were a notorious knowne Catholicke where hee came, then they taught it to bee vnlawfull in that place to goe to church, by reaſon of ſcandale, and no otherwiſe. But if one were not certainely knowne to bee ſuch a Catholicke, he might goe without offence; vpon condition, that if he heard any hereticall doctrine preached, which mooued him to doubt in any point of faith, he ſhould preſently come to ſome of thoſe Fathers to be reſolued.

Gent. This was prettie jugling, and they were like to haue good Catholickes by this meanes.

Prieſt. This in truth they did: and their Catholicks were as good for this point, as they deſire to haue thē. For it was an intollerable miſerie to ſee houſes ouerthrowne, and men to leeſe their lands and goods for a preciſe courſe, when ſo ſmall a matter as this would ſaue all.

Gent. Saue all? All had better haue been loſt, than

ſaued in this ſort. But did they al agree in this courſe?

Prieſt. All theſe auncient and wiſe Fathers agreed vpon it, and practiſed as I haue told you. Two punie Ieſuits, to wit, Fa. *Holt* at the beginning, and Father *Oglebie* ſince, euer miſliked, and in what they durſt gaineſtood them in this opinion and practiſe. But theſe two being young men, ſubject to the old, their oppoſition was rejected, and they put to ſilence.

Gent. I wonder, thoſe men being accounted graue, vertuous, and learned, would take this courſe to reclaime their countrey from hereſie and ſchiſme. They ſeemed to make no other reckoning of going to church with proteſtants, than that it was onely ſcandalous and daungerous for infection: which two ſins might in ſome ſort haue been preuented or hindered by the meanes you ſay they tooke. But did they neuer know nor call to mind, that it was ſinne of it owne nature, as being a manifeſt externall profeſſion of a falſe religion, as we account it?

Pr. They could not but know it; if the ouermuch deſire to ſaue the temporall eſtates of their Catholickes, did not blind their vnderſtanding, or make them to neglect the due examination of the caſe; which latter, I cannot thinke of them, becauſe Father *Holt* and Fa. *Oglebie* in open words and diſputes condemned the fact.

Gent. But our Engliſh Ieſuits euer practiſed and taught the contrary to thoſe Scottiſh Ieſuits.

Pr. They haue done ſo, for any thing that euer I heard to the contrarie, except once, that Fa. *Boſgraue* went to church, and Fa. *Thomas Langdale*, and as ſome ſay, Fa. *Kirkham*, which fell farther thā to go to church with proteſtants. The Engliſh Ieſuits found our ſecular prieſts to haue rightly inſtructed and reformed our church in this point, and to haue eſtabliſhed both the doctrine and the practiſe before their entrance;

and

and therefore they could not without great confusi-on and discredit runne any other course than that wherein they saw our priests to haue led them the way. Marry, what they would haue done in this case, if they had first set vpon the worke, and begun in England a forme and practise of religion before secular priests, as their bretheren Iesuits did in Scotland; this I cannot certainely diuine: but I doubt mee greatly, both by the proceedings of those auncient and learned Scottish Iesuits, and by the pleasing humour of their fellowes here, they would not haue beene so strict in the matter, as both they and we bee now, refusing with so great detriment of goods, lands, libertie, and liues, the least participation or resemblance of communion with protestants, in all points, practise, and profession of religion. For I know a famous Iesuit now in England, who, I heare hath made offer of a scandalous, and in my conceit a very vnlawfull libertie: If that a Gentleman will become Catholicke, hee should haue licence to eat flesh in Lent, and in all fasting dayes, among Lollards and Protestants; that by so doing, hee might liue without suspition of being a Catholicke, and escape daunger of the lawes.

Gent. This were a prettie licence, and not much vnlike to that you rehearsed of theirs in Scotland. And if this were permitted, we should haue soone a fine peece of iuggling in the exercise of our religion. In my opinion, the Catholike that should eate flesh vpon fasting dayes with protestants, thereby to induce them to thinke him no Catholick, but agreeing with them in that point of religious obseruancie, should commit a greeuous mortall sinne, by intending to seeme no Catholicke, but a Lollard, or protestant. And this, albeit hee had another principall end of his action, as to keepe himselfe thereby from de-

ciphering what he were, and from many temporall losses: For this seemeth to bee an ill meane to those lawfull ends, and (as you said before) we must not do ill that good may come vpon it. Besides, in this case mee thinkes a Catholicke man should bee bound to professe his faith and religion, by abstinence from flesh among those protestants, they breaking the fast in contempt of Christs religion and church. In which end or action, a Catholicke should not any way participate with them, neither formally nor materially, when it cannot bee done without prejudice to the faith, nor without scandale, as here it hardly can: especially the protestants owne law commaunding the due obseruance of such fasts. And truly, admit in this case a Catholicke man were not bound to professe his religion by abstinence, especially, if thereby some great losse or harme should certainely befall him: yet I perceiue no reason, why hee may by any act of his, bearing a shew to be opposite to his religion and the precept of Gods church, make any externall resemblance of an hereticall profession, as hee doth by eating with them.

Pr. These reasons of yours haue perhaps better grounds to vphold them, than the Iesuites libertie hath: and without peraduenture it is the surer way for any Catholicke to take. It is the opinion of all the learned, that no man ought to doe any thing, either scandalous or prejudiciall to the faith of the church, for to saue himselfe thereby from a temporall harme. Now this eating of flesh, beeing alwayes (morally speaking) scandalous and prejudiciall to Catholicke religion in our countrey: it cannot bee justified by this circumstance or end, to wit, that thereby a Catholicke shall not be noted to bee a Catholicke. For if a Catholick should eat to be thought a protestant, his eating were damnable; seeing that to bee noted

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to bee a Catholicke, is in it ſelfe no temporall harme to any: and the temporall detriments and loſſes which may enſue to any by this diſcouerie or note, may be either preuented before they fall, or they bee no more but ordinarie in theſe times of perſecution, and ought to be borne of euery Catholicke with patience, rather than to bee ſhunned with ſcandale, or the leaſt diſhonour to God and his Church that may be deuiſed. And in theſe matters of action, and in the exerciſe of religious obſeruances, it is not fit to take or teach a faſhion, lying ſo neare to daungerous ſinne (if it be not ſinne of it ſelfe) as doth this eating of fleſh with proteſtants.

Gent. I thinke no leſſe. I haue alſo heard, that the Ieſuits haue graunted ſome extraordinarie liberties lately, about conferences had by Catholicke priſoners with Proteſtants, for procuring their libertie thereby: alſo about licenſing or holding opinion, That a Catholicke may lawfully marrie with an Heretieke.

Pr. I haue heard no certainetie of this matter. But let theſe be as they ſhall, our Engliſh Church is happie by the courſe of our ſecular prieſts, and theirs of Scotland is in bad tearmes, by the courſes of the Ieſuits. Now, where you ſaid, That our Church would not haue been in ſo good caſe as it is, but for the Ieſuits: I am not to judge hereof. For on the one ſide, no doubt but they haue done good; becauſe it is not to be thought, that ſo many of them as are in the realme, haue been idle and fruitleſſe, but haue helped forward Gods worke; though not to bee compared with the ſecular prieſts in this point: no, not ſetting man for man. For the great toile and burden of the worke hath euer lien vpon ſecular prieſts; and thoſe cheefely which laboured among the poore, not able to releeue them with meat or money, or any other

ordinarie ſupplie of neceſſarie apparrell or conuenient lodging, ſome of them ſuffering more miſerie in one quarter of a yeare for gaining poore ſoules, than all the Ieſuits in England doe in a whole yeare; who commonly keepe richeſt houſes, and ſuſtain no want of things neceſſarie or conuenient. And on the other ſide, they haue cauſed by their cunning plots and buſie tampering, ſo great deuiſion among the prieſts themſelues, and raiſed ſo horrible diſſention and diſlike of both prieſts and people, one with another; which was neuer heard of in our nation, before they began their politicke ſtirrings and brokings of factions; and finally, ſo greeuouſly deminiſhed the credit, eſtimation, and reuerence of prieſts, due vnto them from the laitie, yea, brought them into contempt, that I feare mee much all the good they haue done by their ſpirituall labours, will not counteruaile the harmes they haue wrought by theſe politicke and ſtrange endeuours of theirs. For it was better without compariſon to haue our Church, Prieſts, and People vnited together in great loue and reuerence, both ſincere, ſimple, deuout, and in peace, as it was before many of the Ieſuits entered; than to haue among vs emulations, contentions, pollicies, contempt of prieſts, falſhoods in fellowſhip, a diſtruſt or a feare each of other, ſlaunders, infamies, and a generall decay of vertue and deuotion, as now the matter is brought vnto, and had neuer ben likely to haue entered, if they had not come amongſt vs. And ſure I am, that the cheefe nourſey of our church, that is, the Seminarie of Doway, is exceedingly decaied, ſince the Ieſuits had the mannaging of things, eſpecially of the almes purſe in England. And for the Seminarie alſo in Rome, no man can reprooue vs of an vntruth, if wee ſay that it in like ſort hath ſuffered no ſmall detriment, ſince the death of

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Cardinall *Allen*.

Gent. But theſe loſſes are recompenced abundantly by the erection of new Colledges in Spaine by Father *Parſons*.

Prieſt. It is a vainglorious boaſt, and a fiction. The loſſe receiued in thoſe two Seminaries, is not recompenced in halfe by all that Fa. *Parſons* hath done, as by and by I ſhall declare. Touching that part of their report, where it is maruelled why we ſhould bee aduerſaries to the Ieſuits, I haue anſwered it ſufficiently before. Now it remaineth that wee ſpeake of Fa. *Parſons*, VVhat ſay you of him?

Gent. Marry, many thinke it ſtrange you ſhould be at diſſention with him, hee beeing a man ſo well thought of and eſteemed both in his owne order and by the moſt that know him: his booke of Reſolution argueth him to be a holy man, and his endeuours in erecting Seminaries for our countrey, ſheweth, that he is both a good man, and moſt carefull for the good of our countrey, and to bee far from doing any of you wrong in the leaſt thing that may be, &c.

Pr. If Fa. *Parſons* haue deepely wronged vs, men need not to wonder, that there ſhould bee contentions betweene him and vs. It is no whit likely that we ſhould ſtomacke the man, or contend with him, vnleſſe he had giuen vs cauſe. VVee will therefore diſcuſſe this point, and touch all the reſt which you haue mentioned for his commendation: but let vs take them in order as you ſpoke them. For the credit and eſtimation he hath among men of his owne order; it is with ſome of them good, and with others very meane; and they all generally repute him to be very polliticke, and of a buſie and ſtirring diſpoſition, more deſirous in all things to draw all men to his owne will, yea, and violently to enforce thereto ſuch as be weaker, than hee is to follow any other mans

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aduiſe or courſe. I know ſome Ieſuits his ſeniors in religion, men of better talent than he, who looking into his peremptorie and headie courſes, haue often cenſured thus vpon him: That he was too contentious and wilfull, and that it were better for their religion, and the world alſo, that hee were ſhut vp for euer in ſome religious houſe, than to bee ſtickling abroad, and tampering in all matters as hee dooth, which muſt of neceſſitie in the end turne to the harme of many, and to the diſcredit of their ſociety, after his deuiſes come to light. Alſo I haue credibly heard, that others ſhould often complaine and ſay of him, That their ſocietie was more troubled and diſquieted, yea, and diſcredited, by the deuiſes and importunitie of one Engliſhman, Father *Parſons*, than by all the men of other countries beſides: for hee neuer ceaſeth wrangling and contending with one or other, and with many at once. I haue my ſelfe heard a Scottiſh Ieſuit (farre his auncient in the ſocietie, & of a good account) to inveigh greatly againſt Father *Parſons* violent nature and courſes, and to condemne his polliticke and cunning entermedling in all matters, to the hurt of many, and to the diſcredit of their order. Father *Holts* and Fa. *Hawoods* opinion of him was (theſe Ieſuits I name, becauſe they be dead) that he was of a violent and imperious diſpoſition in moſt things, and with the moſt men hee dealt with; neuer quiet, vnleſſe hee ouer-ruled all; exquiſit cunning, with flatterie and fawning to bring others to his bend, and if this would not win them, then to be moſt fierce and violent, vtterly to breake them that ſhould ſtand in his way. The religious Fa. hath found many occaſions, and deuiſed many ſhifts theſe twentie yeares and more, that hee might liue abroad out of his order, and be employed to ſollicite affaires in princes courts, or to haue rule and com-

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maund in Colledges. And the conceit he carrieth of his owne wit and ſufficiencie, maketh him to attempt any thing, and euer to bee vnwilling to condeſcend to any mans aduiſe but his owne. The men of his owne ſocietie alſo note this in him, That hee hath a ſpeciall regard to haue the whole managing of Engliſh affaires, and that no other of his bretheren, how auncient, wiſe, or learned ſoeuer, ſhall communicat with him in theſe matters, or haue any dealing, vnleſſe they yeeld themſelues in euery point to follow his directions and courſes, and be wholly at his commaundement. And they ſay this only to be the cauſe why he hath hindered all the graueſt and moſt ſufficient Engliſh Ieſuits beyond the ſeas to come into the realme, or to entermeddle in the wielding of our Churches affaires; leaſt (forſooth) they ſhould refuſe to follow his deuiſes, and by a more diſcreet and temperate courſe, both win from him the credit, and beare away the principal ſtroke and commaund. Thus much for the eſtimation he hath among many good men of his owne ſocietie.

Gent. There be very many yet which thinke well of him.

Prieſt. No doubt but diuers thinke better of him than he deſerueth, or than they would do when they ſhall come to vnderſtand his vncharitable deuiſes, and what diſcredit hee hath brought both vpon our Engliſh church, and vpon his owne ſocietie, by his cunning and intemperat dealing. In the meane while they will like him well, as long as hee ſtandeth them in ſtead, either in England, Spaine, or elswhere.

Gent. He is much eſteemed in Spaine, and in Rome by all the Spaniſh fauourites.

Pr. He is ſo, and no marvell it is. For what prince would not much eſteeme a man that can entitle him and his to the kingdome of England, raiſe vp a bro-

ken claime from before two hundred yeares, and ſo handle the matter with a cunning flouriſh, that it muſt bee made to ſeeme the beſt and likelieſt of all that haue been ſince. For not onely hee aduaunceth the ſurmiſed Spaniſh Title, but diſgraceth in what he may, and weakeneth all the reſt. This his plotting about the crowne and kingdome of England, and ſharing it to the Ladie *Infanta*, with deuiſing probable meanes (as he perſuadeth them) to effect his plot, made him very famous and highly eſteemed in that nation, and woon to him ſuch ſingular grace of the old King, the Ladie *Infanta*, and all their friends, that his word might doe much in any matter, either to pleaſure his friend or diſpleaſure his aduerſary. Hence alſo doth proceed the fauour and credit he hath with the Embaſſadour of Spaine, and all them of the Spaniſh faction in Rome: the hope wherewith he dayly feedeth them of bringing this to paſſe by his owne pollicies, and the helpes he can procure in England, cauſeth them to admire the man, and him to be moſt highly eſteemed among them.

Gent. It is very ridiculous, if they ſhould bee ſo ſimple, as to think Fa. *Parſon* to be able when the day commeth, to ſet the crowne of England vpon whoſe head it pleaſeth him, or that he ſhould haue ſo ſtrong a partie in England, as are of power to beare the beſt game away, and diſpoſe thereof at his pleaſure.

Prieſt. They neuer heard that hee was ſonne to a blacke-ſmiths wife, but take him perhaps to be ſome nobleman, and allied with many great ones. And indeed for his imperious carriage, he may eaſily ſeeme to ſtrangers to be better deſcended than in truth hee is. For hee is exceeding bold, of great vndertaking, and can ſet out all he hath to the beſt ſhew. Beſides, a kingdome is an obiect of that alluring qualitie, as the very ſimple-wiſhing of a man thereto, procureth liking

liking, and fauours, much more the entiteling a prince thereto, and deuiſing meanes to compaſſe the ſame.

Gent. It is ſo, but Fa. *Parſons* is much eſteemed of by moſt Catholickes in England : yea, and of many Proteſtants alſo, by reaſon of his booke of Reſolution, and the Seminaries hee hath procured for our Nation.

Pr. As this booke of Reſolution was a good work, and woon him all the credit which was due to *Granada*, that laid the platforme to Father *Parſons* hand, and gaue him the principall grounds and matter thereof, and which alſo was deſerued by maiſter *Brinckley* for the penning (as diuers report:) ſo no doubt the libell he writ againſt the Earle of Leiceſter, and the other againſt the old L. Treaſurer, and this worke of Succeſſion, whereby he entitleth the Ladie *Infanta* to the crowne of England, with diſgracing all other Titles and Competitors, hath got him much hatred and diſcredit in England and Scotland . If the booke were his, it was well done, and he deſerued commendation for it; and ſurely, if he had gone forward with the other two parts (as he promiſed) hee had ſpent theſe twentie yeares and moe, both more to Gods honour and the good of his countrey, and to his own greater merit, than he hath done by all his other politicke ſtickling in matters of State, or by his cunning, his violent, his contentious, and his vnconſcionable proceedings otherwiſe. But his head was too buſie, and ouermuch prophaned; and greatly it is to be feared, (his dealing conſidered in Spaine and in Rome alſo, againſt our ſtudents, and the two good prieſts we ſent thether about this authoritie : again, his deceiuing the Pope by falſe information, both in procuring the authoritie, & by incenſing him againſt the prieſts) that when he finiſhed that booke of Re-

ſolution, he made an end alſo therewith of deuotion, ſinceritie, and honeſt dealing. It is no certaine nor probable argument to proue a man to be a Saint, or a vertuous and a good man, becauſe in times paſt he hath written a vertuous booke; yea, or becauſe hee writeth one in the preſent. For this abilitie conſiſteth principally in the power of a mans vnderſtanding: whereas vertue and goodneſſe, as well ſupernaturall as naturall, reſteth in the will, and affecteth the operations thereof. *Lucifer* that damned fiend was a Cherubin of higheſt intelligence, hee and his wicked angels exceed all men in wit and knowledge, and want no skill to contriue and make ſpirituall bookes of abſolute perfection: yet this great knowledge of theirs neithet maketh them good, nor can argue them to be vertuous ſpirits, as long as their will is peruerted. The like we may ſay of *Adam*, that neither his great graces wherein he was created, nor his ſupernaturall gifts, which remain after his fall, (in both which ſtates he had ſufficient skill to deliuer to the world as good doctrine, as Fa. *Parſon* hath done) could proue him to be a good man, when he had caſt himſelfe out of the ſtate of grace, into ſinne: and the ſame is true alſo in euery learned man, beeing in mortall ſinne; and in Fa. *Parſon* himſelfe, if at any time ſince he hath beene in that damnable ſtate: by their ſinne they are depriued of juſtifying grace, and other ſupernaturall vertues depending therupon; but their faith, their hope, and knowledge gotten before their fall, remaineth ſtill; by which they may teach and write as perfect doctrine as before they could. Yea, I haue heard Doctor *Stapleton* report of certaine bookes written vpon the holy Scripture by *Iohn Caluin*, that they contained excellent good morall doctrine; and if the hereſies entermingled therewith, were cancelled, that they might be read with great profite and pleaſure;

and

and yet no Catholicke will denie, but that *Caluine* notwithſtanding all this, was a great enemie to the Romane religion. Did not *Salomon* write many deuine volumnes,and yet afterwards he became a bad man? Now let Fa. *Parſons* booke goe with that deſerued commendations: what hee was, good or bad, whiles hee writ it (for hee might bee either)I cannot judge,and I will ſuppoſe the beſt; but what hee hath been ſince,his owne bad actions yeeld preſumptions ouer-pregnant and probable,that ſometimes he hath beeu no Saint,nor ſincere honeſt man.

Gent. In my conceit, it is a manifeſt ſigne of a defect in wiſedome,judgement, and diſcretion, for any ſo worthely to valew a man for one or many his good actions paſt, that when after the ſame he doeth euill, he will not beleeue,or ſee it; or elſe in manifeſt faults ſtand to juſtifie and defend him, by reaſon hee was once a good man,or had done well before. For mens judgements ſhould be conformable to the obiect,or otherwayes they cannot be true: and in this,though the precedēt good actions ought to ſtay a man from raſh judgement,and to make euery one ſuſpend his cenſure vntill he be aſſured of the fact; yet when his euill doing is once apparant, a wiſe man ſhould not let his affection cary him away to judge blacke to be white,or a man fall'n to vice, to remaine ſtill a ſaint.

Prieſt. VVell then, you ſee that Fa. *Parſons* booke of *Reſolution* made aboue twentie yeeres agoe,cannot juſtifie,nor ought not to patronize his naughtie actions committed ſince;no,nor in the judgement of any man,to prejudice our cauſe and vs in theſe contentions we haue with him.

Gent. In reaſon it ſhould be ſo:but yet the Seminaries in Spaine,& ſaint Omers, erected by his means, haue gotten him much credit,& cauſe men to thinke him the beſt friend our Countrey hath.

Pr. If men would judicially consider what he hath done in this point, perhaps they would thinke worse of him and his actions than they doe. For albeit there be now by his meanes moe Semenaries for our yong students, than before; yet doublesse our Countrey reapeth much lesse benefit now by all, than it did of old, by the two onely of Rome and Doway. So that in trueth his endeauours in erecting new Colledges or Seminaries, haue rather much diminished the commoditie, and decayed the good of our Countrey, than encreased it: and then consequently Fa. *P.* deserueth small thanks for his labour.

Gent. How can this be possible?

Priest. Thus: First, you will grant me, that it is the greater benefit and good of our Countrey, the moe students wee haue brought vp in the Seminaries, which become priests, and yeeld themselues to labor in our English harueſt.

Gent. I cannot denie this, for the greatest increase of our Cleargie, is our Countries greater good.

Pr. But before Fa. *P.* erected his, there were moe good priests yeerely sent from Rome, and Rhemes or Doway, into England, than is or hath bene yeerely since from those two, and all the rest besides.

Gent. How happened this?

Pr. Marry, before Fa, *Par.* erected his, and before the Iesuits had the greatest stroke in monie matters in England, it is well knowne that in the Colledge at Rhemes, there were sometimes eight score, otherwhiles 200, or 220. of our Countrie-men, old and yong, students; now the number is diminished to 60. All that came were well-come, and friendly entertained, none rejected, brought they money, or brought they none: now can none bee receiued without a grosse summe of monie, or else a yearely stipend, vnlesse he be fit at the first to studie Diuinitie;

nitie ; and either not at all, or very hardly can any be entertained, vnleſſe he be ſent or commended by the Ieſuits, and Archp-rieſt : In thoſe dayes ſixteene prieſts or moe were ſent into England in one yeere, now three, or foure bee many : then the renowned fame, and glory of the Colledge, drew vnto it good ſchollers, and ancient men, from the Vniuerſities of Oxford, and Cambridge; but now it hath loſt the ancient credit, and thought a meeter ſchoole for boyes, than for men : then, it was a famous Nurſerie for the beſt Literature; now the ſcience of ſcholaſticall Diuinitie, is not much reſpected, if it be not altogether laid aſide. I let paſſe to ſpeake what difference there is betweene thoſe old, and theſe new gouernours.

Gent. This is a wonderfull decay: of likelyhood the ordinarie ſtipends are withdrawn, which came yearly from Spaine and Rome.

Prieſt. No, they are ſtill allowed.

Gent. VVhat then is the cauſe of this ruine?

Pr. No other, but the diuerting away of the almes vſually ſent out of England to ſupplie the neceſſities of that Colledge: for receiuing theſe, the houſe flouriſhed, and could doe much ; and wanting them, all muſt of neceſſitie decay.

Gent. Are the Ieſuits to blame for this?

Prieſt. VVould to God they were not. But thus much is certaine ; larger almes were neuer giuen, than hath been theſe late yeares ; againe, it hath ben obſerued, That the more the Ieſuits be in credit, and got into their hands the diſpoſing of things, eſpecially the almes-purſe, the leſſe releefe hath beene ſent to that Colledge out of England ; yea, not an hundred markes in three or foure yeares.

Gent. VVhich way thinke you theſe almes are implied?

Pr. I know not, but as I told you, the priſoners in England

England, the poore prieſts and Catholicks neuer ſuffered ſuch great want of releefe, as they haue done theſe late yeares; the Ieſuits indeed haue abundance, but ſo great ſummes cannot be conſumed vpon thẽſelues only, ſome other paſſage there is for it doubtleſſe: we will not ſpeak what many ſurmiſe and mutter ſecretly of buying annuities, of putting into banke beyond the ſeas, (for two thouſand pound they ſay was intercepted this yeare going ouer, from whence or whether, it is not known to me, more than that generally it was reported to be ſent by the Ieſuits) or of maintaining Ieſuits in other countries. Let theſe paſſe, and be they true or falſe, it is not to bee thought other, but the Fathers here will haue a ſpeciall eie to the Colledges which themſelues haue ben a meane to erect.

Gent. It is very well if it goe to them.

Prieſt. It is better ſo than worſe. But marke now what dammage enſueth thereby to our Church. The Colledge of S. Omers is onely for children; none (except their parents bee deare to the Ieſuits) can haue place there, vnleſſe hee bring with him fortie pounds, or fiftie pounds, or more, or haue ſome good annuitie to maintaine him. Now the Colledge of Doway or Rhemes, entertained indifferently all that came, and vpon the vſuall almes ſent from England, maintained them, albeit they brought nothing: but if this Colledge at S. Omers for children that come alſo well prouided, intercept or receiue the almes which were accuſtomed to bee ſent to Doway or Rhemes, for the maintenance not of as many children onely, but alſo of at the leaſt foure times as many prieſts as be there now, is it not manifeſt, that our countrey looſeth far more at Doway, than it gaineth at S. Omers, by erecting of a Colledge there?

Gent. It may be, that this notable defect is ſupplied by

by the two Colledges in Spaine.

Priest. I perceiue not that it is so. For both they returne not into England yearely so many priests by farre, as are wanting now in the number accustomed yearely to bee sent from Rhemes; and so the great dammage remaineth still. VVhen Doctor *Barret*, president of the Colledge at Rhemes, perceiued this hurtfull effect to befall our countrey, by Fa. *Parsons* diligence in erecting these new Colledges, hee writ seriously to him about the matter, and assured him, That it was much better to maintaine the Colledge of Rhemes, which was the beginner of all our countries happinesse, next to God, and was the greatest glorie and good of our Nation, than to build new ones to the decay of this: but Fa. *Parsons* (after his fashion, impatient of any admonition) tooke his aduise in very ill part; and to correct the Presidents boldnesse, forflowed (as was thought) to procure the Spanish pension, till the Colledge was almost vndone, and dissolued.

Gent. This is a very great losse to our countrey, and yet noted by few or none.

Priest. Nay, the Iesuits beare you in hand of inestimable benefits receiued by these new Colledges.

Gent. They doe so indeed, but these benefites bee onely in conceit I see now.

Priest. You will see it better, if to this I haue alreadie told you, wee adde the multitude of our schollers, which are consumed by the distemperat air of Spain, and die there: for S. Omers is no more but to bring vp children in humanitie, and after to send them to Spaine; which losse also had been preuented by the vpholding of the Colledge at Rhemes or Doway, regions more agreeable with our English nature than Valle de Leith, or Ciuill. Againe, if we consider another exceeding great losse of our countreymen gouerned

uerned by the Iesuits, and which was euer auoided at Rhemes & Doway, gouerned by our secular priests; we haue good cause to thinke our countrey to gaine nothing by these new Colledges: for continully they entice and allure many of our finest wits, and most towardly youth from the ordinarie vocation of our Cleargie and of our secular Pastours, to bee of their own societie. Many also they make (for trifles) male-contents, by their politicke dealing; they driue others from their naturall simplicitie, to become cunning headed; not a few they dismisse the finishing of their studies, vpon light discontentments; many they quite breake by indiscreet wrongs and incompassionate handling: and finally, those Colledges are the principall fountaines of contentions and deuisions among our Cleargie; some in matters of strife banding with the Iesuits, and some against them, as now you see in England; which breaches of peace and concord were neuer among the priests brought vp at Rhemes or Doway, before the Iesuits and their disciples entred the realme, and made factions against such as had contended with them in their Colledges, or listed not to run their courses, and feed their humors in England. Now for the Colledge in Rome, how they haue vsed the matter, I know not; but euery second or third yeare since it was founded, there haue beene monstrous contentions and tumults betweene the students and them, to the vnspeakeable dammage of our Church. In times past, besides ten or twelue knowne Iesuits, (for there was also many moe secret brethren, running vnder the name of our students, as I said before) besides also twelue, or fourteene, or more seruants, there was accustomed to be releeued aboue threescore and eight students; but now the number is brought to fortie or thereabouts: their vineyard is sold and spent, and the students in

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no small discontentment; notwithstanding all the faire weather Fa. *Parsons* bloweth of their peace and happie estate. Thus you see what thankes Father *Parsons* deserueth by erecting Semenaries for our Countrey.

Gent. I cannot but exceedingly wonder at these things, and me thinks the Iesuits cannot but perceiue these inconueniences to follow vpon these endeuors of theirs, and take pitie of the losse.

Priest. No, no, you are deceiued, they more respect their owne gaine, than they feele our countries losse.

Gent. What gaine they, but much toile and labour in this world? they looke for their reward in the next life.

Pr. I nothing doubt but they looke for both; and for ought I perceiue, the temporall cōmoditie greatly moueth them for the present, in the gouernement of our Colledges.

Gent. What temporall gaine is this?

Priest. Whereby they haue the choise of all our youths, and are in very great possibilitie to draw into their societie the flowre of all our Catholicke young men. For being Superiours, Masters, Confessors, Familiars, and Gouernors vnto them, they haue all desired opportunities to worke their designes; which they should not haue had, if our students were from vnder them, as at Rhemes they were: this they think will be the greatest glorie, credit, and aduauncement of their order aboue our Cleargie in the English nation, if they can draw vnto them our finest wits, and best discended. For at these two kinds they most aime and fish.

Gent. Yea, but if this be so, I perceiue another benefite to redound vnto them by their gouernment of our Colledges. For by hauing the whole sway in all our Seminaries beyond the seas, as they haue, (for

they say that Doway also is wholly at Fa. *Parsons* deuotion and direction in euery thing, especially since he placed Doctor *Worthington* to bee President there, who is a man known to be the Iesuits entirest dependant:)it must follow hereupon, that they should enforce all the Catholickes in England to seeke vnto them to win their fauours, to pretend at least to bee their friends, to depend wholly vpon them, and to run their courses; for otherwise their children shall be debarred of all benefit that may bee had in those Seminaries. And thus our whole Church at home and abroad, must be drawne necessarily to relie on Father *Parsons* and the Iesuits; feed their humours, and you shall haue what they list to affoord vs; displease thē, and nothing is to be had. But I pray you, are they diligent (as you said) in fishing for our cheefest youths? and againe, so indiscreet in their gouernement, as for toies to exasperate and discontent them?

Pr. For their earnest and diligent fishing, it is very true, they doe it most carefully, and they vse the exercise, as a cheefe meane to catch the schollers; besides mine owne certaine knowledge and experience of their great and dayly industrie in this point, I haue knowne some of their owne society much condemn them for it. Fa. *Holt* himselfe hath told me, that their societie delighted much in this fishing; and to be most impatient of reproofe or opposition therin: But of our English Iesuits, especially Fa. *Parsons* and Fa. *Creswell* are most zealous in this point. This point is so tenderly respected by our order (said hee) That whosoeuer dealeth to our contrary herein, is thought to *tangere pupillā oculi nostri*, these were his very words. VVe haue certaine men amongst vs, which be noted for fishers, and are named, *Piscatores Patris Generalis*: these employ their wits and labours to draw vnto vs the best they find euery where. VVhich thing (said he)

hee) I cannot much dislike, when they bring young men out of the world to resolue vpon a religious course, which otherwise perhaps might haue perished, or neuer applied themselues to vertuous life: but this diligence to be vsed in the Seminaries amõg our English students, whom we haue vndertaken to frame and make fit for our English haruest, which for this happie end are committed to our education, and which by singular grace and vocation, are already resolued to take an Apostolicall kind of life peculiar onely to our countreymen among all hereticall nations; to vse this importune fishing among them, was a thing that neuer liked me. He said moreouer, That this fishing, with the partialitie they vsed to them, (they either had catched, or desired to allure) was the principall root of discontentments and contentions betweene them and the Iesuits in the Seminaries. Againe, That himselfe being Rector of our Colledge in Rome, was put from the office, because hee would not be so forward in this fishing, as they would haue had him.

Gent. Did Fa. *Holt* the Iesuit reueale this secret vnto you?

Pr. Yea truly, and much more to the same effect; and how the indiscreet zeale of some was such, that they would not stick to discontent and afflict for any trifle, the towardliest young men we had, if they perceiued them not to fancie their baits. The good man himselfe stood indifferent, would entice none; yet entertain any, that moued by the spirit of God, came freely of themselues, towards which, hee would yet vse no partialitie to draw them on by extraordinarie fauours (as the manner is) but in all things sought to mortifie them aboue the rest: but complaint beeing made hereof, hee was speedily thrust out of the gouernement. It was thought by the students, an vn-

ſeemely and diſordered thing, That the Ieſuits being no prieſts, and ſome, lay brethren, ſhould take place before our prieſts; but it was maintained by the Ieſuits as a point of good nurture, and due vnto them; and they which ſeemed to diſlike the diſorder, were accounted and vſed as aduerſaries.

Gent. Me thinkes the Ieſuits ſhould giue them rather examples of mortification and humilitie, than to contend about theſe vanities.

Pr. It ſhould bee ſo; but thus it was. Fa. *Creſwell*, who was in Roine for many cauſes iudged by Cardinall *Allen* to be the vnfitteſt to gouerne that euer he had knowne, after many troubleſome garboiles hee had made in the Colledge, whileſt hee was Rector there, at laſt by Cardinall *Allens* meanes was remoued from that gouernement, and ſent into Spaine to Fa. *Pearſons*. This ſtirring and buſie-headed Father, during the time hee was Rector in Roine, delighted in nothing ſo much, as to croſſe and ouerthwart the ſtudents in euery thing. They had in their vineyard a pleaſant little groue of trees, in which they much delighted to ſit and to recreate themſelues, when they were permitted to goe thether, for it caſt a goodly ſhade, and defended them from the piercing heats of the Sunne: this comfort Fa. *Creſwell* belike thought not fit for baniſhed ſchollers; for ſuddainly (without acquainting Cardinall *Allen*, or any there with) he cut it downe, and ſold the wood; and not long after the vineyard alſo was alienated by ſale, from the Colledge. The fact mightily offended the good Cardinall, and the ſtudents; but therein the good Ieſuit tooke his ioy. This mans humor in that gouernement, being (as he thought) ſomething reſtrained by the Cardinals preſence and authoritie, of that full ſcope he deſired to haue; he would in publicke exhortations ſhew his diſcontentment, and vauntingly ſay (as a Ieſuit told

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it me) VVhat? we respect not Cardinals in our dealing, we feare them not, we are rather to make Cardinals, than to be ouer-ruled by them. This same vnfit Rector, by the judgement of Cardinall *Allen* comming into Spaine, was by and by esteemed the fittest to gouerne that might be, by Fa. *Parsons*. There (as the priests which come from thence, report) he keepeth no lesse reuelling among the students, than hee had done at Rome. This is hee that in open sermons exclaimeth against our secular cleargie in England, saying, There be many gone out of the Seminaries into England, well qualified with learning and naturall talents, but would to God wee could spunge out of them, yea, suck out of them with a spunge their learning, and their naturall good qualities; besides, they bee contentious against vs, and aduersaries to our societie.

Gent. These be monstrous speeches, and argue a very vntemperat spirit.

Priest. Oh, it is a goodly zeale, the man is feruent, and (as I heare) according to his humor, they in Spain and Fa. *Parsons* in Rome haue taken order, That few of our students, especially such as are thought not greatly to affect them and their proceedings, shall be ouer-learned hereafter: For almost all are set to positiue Diuinitie, and not suffered to bee Philosophers, or scholasticall Diuines. And truly it seemeth incredible to heare, how many of our finest wits and young men of great expectation, these two violent Fathers (void as it seemeth of all compassion and humanitie, against whome they carry displeasure) haue discredited and quite broken. Some for no other faults, but for breaking their fast in a cookes house, when they had hard commons, and great scarsitie of victuals in their Colledge; as Fa. *Parsons* did a great companie at Rome: others, for eating a little milke,

which they bought as they walked in the fields : others for washing themselues in a riuer without the citie, and the like, as Fa. *Creswell* did to some in Spain. Where some also were put to a pennance of bread and water, because they would not aske pennances : some for slipping with his tongue, and saying in stead of *Patrem Ministrum*, *Patrem ministerium* : some violently pulled by the eares for calling a lay Iesuit *Harmannon*, that is, brother, in Spanish; where he would haue ben called *Pater*, Father; and a thousand such, which for breuities sake I now omit.

Gent. These religious men haue much deceiued me : For I thought they had ben very mild, and kept great moderation in their gouernment, specially towards our countreymen, which voluntarily haue vndertaken this hard course of life, for seruing God and gaining of soules, without any hope of temporall benefit, but with assured miseries at their returne home; as we see dayly many of them to suffer tortures, imprisonments, and death, besides many other afflictions before they fall into the hands of their persecutors : in respect of which difficulties, reason would they should be courteously entertained during their time of studies, and much borne with, if they frame not themselues to the exact obseruance of some strict orders.

Pr. Our gracious Cardinall *Allen* was of your opinion in this point, and so sweetly demeaned himselfe in his gouernement towards all, that hee woon the hearts of euery one; hee was full of pittie and compassion, and in his great discretion could beare with the imperfections of young men. For hee considered their hard estate of voluntarie banishment, where they wanted almost all comforts & pleasures which their owne countrey would haue yeelded them. And therefore by all gentle and friendly vsage hee endeuoured

uoured to encourage them, and yeeld them all contentment and consolations, which the place and his abilitie would permit; euer carefull, that none should be discontented, or made malecontent for trifles and matters of small importance. And truly my selfe haue heard him often say, That a good Gouernor, especially in these times with our countrymen should haue a great regard to saue all that come vnder him, and in nowise for some naturall imperfections and transgressions of good orders, which may bee tollerated without sinne, to discourage any, nor for trifling and light faults to loose their other good talents.

Gent. This course is most agreeable with our time and countreymen, which enter voluntarily into this hard state of life, and as voluntarily remaine therein.

Priest. That blessed man thought so, and during his life, practised the same with all sorts: for he withstood Fa. *Creswels* and the Iesuits attempts in the English Colledge at Rome, when they endeuoured to bring vpon the students certaine hard orders, which were no whit necessary to the good education of the schollers, and yet could not but be exceeding disgustfull, and greeuous vnto them, without any the least profit at all.

Gent. VVhat orders were these?

Priest. The very same which were misliked and rejected also by Cardinall *Toledo*, when (after Cardinall *Allens* death) the Iesuits attempted afresh to establish them: and indeed effected their desire after Cardinall *Toledo* was taken away. As, that no scholler shall write letters abroad, or receiue any, without license and the surview of the Iesuits their gouernors: again, that none shall write to any of his fellowes of the Colledge, or receiue letters from him, without the same licence and review. *Item*, That none shall come in companie, conuerse, or recreate with any other of

his fellow ſtudents, but with ſuch onely, as they ſhall be appointed vnto. *Item*, That no two ſhall talke together, vnleſſe they either call a third perſon to heare them, that may witneſſe what they ſpeake, or elſe talke ſo loud that they may be heard of other. Theſe and ſuch like they haue induced to the great diſcontentment and affliction of the ſtudents, which (as I ſaid) Cardinall *Toledo*, after Cardinall *Allen*, rejected as very fooliſh, and vnfit for our countreymen; & they ſeeme deuiſes, ſmelling rather to proceed from a barbarous, wilie, and tyrannicall ſpirit of ſome Machauelian, than from a diſcreet, mild, and religious zeale. For (as Cardinall *Toledo* ſaid) it were more neceſſarie to find meanes to procure the greateſt loue and familiaritie among the ſchollers that might be (they all going to fight againſt heretickes in the ſame campe) than by ſuch burdenous and vnprofitable orders as theſe, to afflict them in their tyrannie, and eſtrange them one from another.

Gent. This was wiſely ſaid of the old Cardinall *Allen*. But if it be true which I haue heard, there is another thing practiſed by the Ieſuits in the gouernment of our Colledges, of as great inconuenience as theſe. For I haue been often told, how the Ieſuits haue in euery company of ſchollers their ſpies, which they call *Angeli cuſtodes*, which alway lie in wait, what they can heare ſaid or ſee done by any ſcholler, and foorthwith carrie it to the Superiour: Theſe ſpies by their indiſcreet diligence in this office, and to picke thankes by their informations, vſually cauſe great diſcontentments and vnquietneſſe in the Colledges, incenſing the Superiors againſt the ſtudents for very toies, and making euery hillocke a mountaine. And beſides the other euils theſe fauoured make-bates do by their whiſpering tales, the very office it ſelfe conſidered in its own nature in a Communitie, breedeth much

much harme : for it cauſeth euery one to diſtruſt o-ther, it is the bane of all mutuall loue and ſincere friendſhip, and cannot but bring forth much emula-tion and diſlike.

Pr. It muſt of neceſſitie haue theſe bad effects, but this pollicie pleaſeth Fa. *Parſons*, Fa. *Creſwell*, and other Ieſuits; for thus they ſhall bee acquainted with all that is ſaid or done, and more to. Thus they ſhall pre-uent all treaſons and conſpiracies intended by the ſtudents againſt their gouernement, bee it neuer ſo bad.

Gent. The Ieſuits and their fauourites giue out, That the ſtudents haue beene very diſordered and diſſolute, as going to eat and drinke in the tauernes, which could not bee without the diſcredit both of themſelues, and of the Ieſuits: ſome were taken by the officers in the manner, others confeſſed the ſame.

Prieſt. If the Ieſuits haue thought themſelues any way diſcredited by the ſchollers, they may bee relee-ued when they pleaſe by giuing ouer that gouerne-ment, which both the ſchollers and the wiſeſt of our nation (that know the ſtate of things) wiſh they would: but this they will not do, for looſing the com-moditie they get by their fiſhings in that place. Now for the diſpoſition of our countrymen which vnder-take that courſe of life, it is well knowne, that before they come vnder the Ieſuits gouernement, they be generally of the moſt vertuous & towardlieſt youths our nation yeeldeth; neuer noted for drunkards, or enormiouſly diſordered and diſſolute, eſpecially in thoſe vices, whereunto other countries wherein they liue, are moſt ſubject. How this lamentable alteration of their natures ſhould be made vnder theſe religious men, I cannot conjecture; but rather doe I thinke it to be a falſe ſlaunder, raiſed by the Ieſuits for juſtify-ing their owne diſcommendable actions, than to

haue any ground of truth in our countreymen, especially in any matter of importance. For as touching their going to the tauernes or cookes house, though in Rome it may seeme a great disorder, and perhaps giue some little scandale; yet what scholler is there in England, or in most places of the Christian world, that can thinke it in it owne nature any enormious crime to breake their fast in a cookes house, especially when the fact is clad with these circumstances, as theirs was? First, that Father *Parsons* and the Iesuits gaue them very hard fare in the Colledge, and such as would not suffice the natures of diuers of them to preserue their health and life: again, that it was done very seldome, and but with two or three at once in a companie; and this also in the secretest manner that might be: and lastly, with that moderation, that their appetites were not hindered from taking their ordinarie refection in the Colledge.

Gent. Cardinall *Allen* though sometimes hee would sweetly reproue this among his students, yet hee neuer thought it any enormious crime or disorder, deseruing infamie, or expulsion, or disgrace; considering they wanted that full diet in those countries, which they had ben accustomed vnto in England, and were growing young men, whose natures required more than ordinarily they were allowed in the Colledges. And surely, if Fa. *Parsons* and the Iesuits had tendered the good and credit of our countrymen, as Christian charitie, compassion, and friendship required, they would neuer haue disgraced and discredited them for that fault before his Holinesse, the Cardinals, the whole citie, and Christendome, as they did; nor haue sent after thē into England most infamous libels, as we see they haue dont; not so much to the discredit of so many good priests, as to the scandale of all the nation.

Pr. There

Pr. There be many great presumptions of the Iesuits vncharitable and bad dealing in that action. For the students were exceedingly pinched in their diet, some thought, vpon purpose to cause them to seeke for more abroad. Againe, Fa. *Parsons* admitted a maried Irishman into the Colledge, and put him in the habit of a student; he could scarse say his *Pater noster*, yet that fauour hee found, for what purpose God knowes. This married Irishman earnestly sollicited now these, now others, of the students, to goe with him to the cookes house to breake their fasts. Some perceiuing diuers to be drawne by this mans enticement, and fearing the Iesuits conniuence and patience in the matter (for they could not but know it, admit they set not the Irishman aworke, as many greatly feared they did) would turne the students to some greater harme in the end; they themselues admonished Fa. *Parsons* and the rest, of the disorder, and desired them to be more carefull, and to preuent the inconueniences which might ensue to the Colledge thereby: yea, and further told them, that their negligence in the matter, yeelded no small suspition of some further aduantage and drift they intended against the students. The good Fathers seemed not to beleeue, nor much to regard the thing. At the last, this Irishman with great importunitie inticed one of the priests to goe with him. This priest was a good vertuous man, of good example and edification to all the rest, and had been with his fellowes opposit to the Iesuits in all contentions with them; after the decease of Cardinall *Allen*, his innocencie and vertuous behauiour bare him out, that the Iesuits could haue nothing to except against him in all those tumults. After he, the Irishman, and another priest, had celebrated abroad, in their returne home they went to an English priests chamber in the citie, called Master

Midleton, who had had much bickering with Fa. *Parſons* both in Spaine and Rome. In his chamber they intended to breake their faſt, but the Iriſhman would haue them in any caſe to take it in the cookes houſe, which was at the next dore, and at the laſt he preuailed: they had no ſooner entered, and called for ſome meat, but before they had taſted, behold the Isbeces or ſouldiors come vpon them, and apprehend them; a ſtrange thing in that towne, and the like not heard of before. Fa. *Parſons* was ſent for, hee ſeeming vnacquainted with the ſtratagem, lamented their misfortune, and in the way of fauour procured they ſhould be impriſoned in the Colledge. He ſhut vp euery one apart in cloſe priſon. The Iriſhman ſeeing his proceedings, exclaimed againſt him, but he was charily kept and could neuer after bee ſpoken with by the ſcholers, leaſt he ſhould tell tales. Then began Fa. *Parſons* and the Ieſuits to beſtirre them, and cauſed all the ſtudents to come each one before his friend *Accriſio* the Fiſcall, and himſelfe, and to confeſſe how often they had been at the cookes houſe, or eaten abroad; and he aſſured them, that they were bound in conſcience euery one to accuſe himſelfe. He was the examiner, his Ieſuits the notaries, and when hee had gotten this aduauntage againſt the yong men, he diuulged what pleaſed himſelfe; hee incenſed the Pope, the Cardinals, and all the citie againſt them, & wrought the vtter diſcredit of our countreymen, which before that day were honoured and highly eſteemed of (not without great cauſe) in that towne, and all the Chriſtian world beſides. Then brought hee in the orders, which the Ieſuits had ſo much deſired: hee diſmiſſed diuers of the diſgraced prieſts into England with ordinarie faculties, and with friendſhip (as then he pretended) but recalled their faculties before they arriued in Flaunders, and ſent infamous libels againſt

them

them vnto his Ieſuits in England, containing moſt vile crimes; whereof (as the prieſts proteſt vpon their ſaluation) they were altogether innocent, and not ſo much as once examined of, whiles they were in Rome. The prieſts at their departure, fearing that Fa. *Parſons* bad dealing would haue no end nor meaſure, beſought him to let their faults bee knowne in their preſence, leaſt that after they were gone, other things might be laid vnto them than they had either confeſſed or done. This he would not graunt, but willed them to depart in peace, and to aſſure themſelues, that he had no great matter againſt them, except that diſorder of eating abroad: the greateſt offenders were left behind; yet after theſe were once gone, he cleared the reſt of the greateſt crimes, and ſaid they touched onely them that were departed. Thus this good Father jugled, and wrought the ſhame and diſcredit of our good countreymen among ſtrangers, and proſecuted the vtter ſubuerſion of their good names in England by his infamous libels.

Gent. Theſe be wofull things to heare: but I, and others haue noted one wonderfull worke of Gods in this caſe, (that is) That many of theſe young prieſts ſo diſgraced by Fa. *Parſon* and the Ieſuits, haue fall'n ſince their comming into England into the hands of our common enemies, yet they all haue ſtood conſtantly to their profeſſion, and indured patiently both priſons, and what elſe hath beene done againſt them: VVhich vertuous carriage could not haue proceeded from them, if they had been men of that diſſolute diſpoſition, as Fa. *Parſon*, and the Ieſuits would make vs beleeue.

Pr. This is admirable indeed, and their vertuous behauiour in time will recouer them their credit, and bring confuſion vpon their ſlandering aduerſaries, when the world, fruſtrate of I know not what, temporall

porall hopes by the Ieſuits meanes, ſhall leaue ſwaying with them. But I pray you, what other ſlanderous reports doe they and their dependants giue out againſt vs?

The fift Slander.

Gent. They doe ſay moreouer, that you prieſts bee the onely Stateſmen, and not they. For you bee Scotiſts in faction, labouring to ſet vp the King of Scots, a knowne hereticke, to bee king of England.

Pr. Thus they ſlander vs throughout the realme, and theſe be Fa. *P.* words alſo in his letters to his aſſociats in England, the 18. of Ianuarie 1599. vnder the name of *Martine Aray*, whē he had the two prieſts we ſent to his Ho. faſt in priſon. But to refute the malicious ſlaunder, we need do no more but appeale to his, and his aſſociats owne conſciences, and to the indifferent iudgements of all honeſt men. For firſt, it is ſo certaine and manifeſt, that Fa. *P.* with diuers of his brethren haue dealt in the greateſt matters of State that may be, concerning both the preſent alteration of all, and the future diſpoſition of the crown and kingdome; that with any ſhew of truth or honeſtie, it cannot be denied: and yet neither hee nor all his adherents ſhall be euer able to proue, or truly to affirme, that thoſe two prieſts, Maſter Doctor *Biſhop*, and M. *Charnock*, or any of vs (whome ſo vehemently they ſeeke to ouerthrow in our good names by their manifold vntrue ſlaunders, and by this ſhameleſſe letter of his to bring vs in hatred with all Catholicks in the world, and to ſtir vp againſt vs our own prince and magiſtrats to bereaue vs of our liues) he ſhall neuer be able to proue, that we haue dealt in State matters, or liked of his dealings. It hath pleaſed him and his fellows preſumptuouſly to tamper in theſe affairs,

which

which concerned them not. They haue set vp their rest vpon the hopes of Spaine, procured the emnitie of the king of Scots, and of all other competitors to the crowne of England. Now of likelyhood, Fa. *Parsons* is sorrie we be not ouer boots with him, and fearing the euent, he waxeth jealous of all mens actions, and specially of ours, whom he knoweth to condemne his daungerous and harmefull courses; and the zealous father finding vs not to run with him as he would haue vs for Spaine, or the Ladie *Infanta*, (as truly it becommeth not vs to meddle in these great affaires, but to applie our function, and to commit the disposing of kingdomes and princes businesses to Gods wisdome and prouidence, seeing our intermedling in them may bee offensiue and hurtfull many wayes both to our selues and our Catholick people, without any profit at all) he imagineth that we be his aduersaries, and consequently to fauour the king of Scots, whom he hath needlessely made his enemie: which king of Scots hee affirmeth (for our greater disgrace with all Catholickes) to be a knowne heretick, and vs to bee Scotists in faction; a thing most offensiue to our present state, as he saith. In which vncharitable calumnies, how Fa. *Parsons* can acquit himselfe of too bad dealing, both with the present State, and vs, it goeth beyond my capacitie to vnderstand. For how knoweth he that it offendeth the present State, her Majestie, her honorable Councell, and other magistrats, that any should affect the king of Scots, and preferre him before all others after her Majesties decease. The present State maketh no shew at all of any such auersion from the king of Scots and his title. Fa. *Parsons* then vpon his own surmise should not affirme so odious a thing. VVhich if it bee true, and so conceiued vpon his assertion, it may very well

be matter of diſguſt and quarrell betweene her Majeſtie and that king, and perhaps touch the preſent State, with diſſimulation of kindneſſe towards him. And if it bee falſe, it muſt bee very injurious to the preſent State, and both their royall perſons. And for vs, what temeritie and vncharitable dealing is this in a Ieſuite, to write, That ſo many Catholicke prieſts are Scotiſts in faction, and that without any reſpect of religion at all, they are about to ſet vp the king of Scots, a knowne hereticke, and this to offend now the preſent State? If wee ſhould goe about ſuch an enterpriſe, no doubt, but we ſhould greeuouſly offend the preſent State, no leſſe than the Ieſuites haue done, by their endeuours to ſet vp a Spaniard; it beeing prohibited by the lawes of the realme, vnder a capitall penaltie, That none ſhall meddle with the matter of ſucceſſion, during her Majeſties life that now is; much leſſe, attempt the ſetting vp of any, before her Majeſtie be dead. And in this caſe, if it had been true, perhaps it had not beſeemed Father *Parſons* to haue beene the firſt bewrayer of vs, and diſcouerer of our fault, and thereby bring vs all in mortall hatred with the State, and in manifeſt daunger of our liues, he knowing that it would ſo mightily offend them. But it being altogether vntrue on our parts, and no other than his owne jealous imagination, hee hath done vs intollerable injurie, thus to make vs odious to our owne Prince and State, without our ill deſeruing. I can perceiue no other drift hee ſhould haue in this calumnie, than (all his other deuiſes failing) by this vntrue fiction, to vndoe vs, whom he reckoneth his aduerſaries. He knew when he writ this letter, that wee went about to procure a prohibition, That no bookes or Treatiſes of State-matters ſhould be publiſhed,

liſhed, which might any way exaſperate her Majeſtie and the preſent State againſt vs, which came onely to plant Catholick religion among our countreymen, whoſoeuer they were that ſhould gouerne the kingdome: this I ſay hee knew very well. How then in a charitable mind could he thinke it likely, that we our ſelues were about to ſet vp the king of Scots, which (as he confeſſeth) would moſt of all offend the preſent State? VVee deſired to auoid all occaſions of offence, and this good Father will neuertheleſſe accuſe vs to offend in the higheſt degree. It is not conuenient nor ſafe for vs to follow Father *Parſons* deſignes in theſe matters of princes and kingdomes, and therefore he and his aſſociats muſt pardon vs, if we diſlike their doings, and quite refuſe to joine with them.

Gent. It behoueth you to doe no leſſe, eſpecially in theſe daungerous times, when a man ſhall hazard much, and looſe all ere he be aware. But ſurely, Father *Parſons* had ſome notable pollicie in his head about theſe State-affaires, when hee procured, That the Arch-prieſt his authoritie ſhould bee extended ouer all Engliſh prieſts in England and Scotland.

Prieſt. Hee had no other, than that by this abſurd meane hee might further the Spaniſh title, and hinder the Scots. For when he procured this authoritie, the Catholicke Archbiſhop of Glaſco was liuing, and releeued by the kings conſent and graunt, out of the reuenues of his Biſhopricke. And yet was this Archp. authoritie ſtretched throughout all the kingdome of Scotland, without any reſpect or ſubordination at all to that Archbiſhop; for no other end, but that thereſhould bee no friendſhip, familiaritie, conuerſation, nor communion betweene our prieſts

and the Catholickes of Scotland, and thereby the people of both nations be kept ſtill at their auncient mortall enmitie.

Gent. Mee thinkes this cannot bee but very vncharitable, and abſurd. For the Engliſh prieſts hauing from his Holineſſe juriſdiction to miniſter Sacraments, as well in Scotland as in England, why ſhould they not as freely (if they bee ſo diſpoſed) helpe to ſaue the Scots, as the Engliſh? Or why ſhould that people for a controuerſie about Titles and Crownes, be debarred of their ſpirituall releefe by our prieſts, conſidering they haue almoſt none of their owne? The worke of God ſhould not be hindered through theſe vaine reſpects. And againe, it ſeemeth, that Father *Parſons* pollicies in temporall matters, blinded his judgement in ſpirituall. For how vnfitting and vnſeemely is it, That an Archprieſt in England ſhould haue his authoritie extended into the dioceſſe of an Archbiſhop in another kingdome, without any dependance, or ſubordination vnto him? VVhat can be more injurious both to the Archbiſhop and to the Prieſts, than this? The prieſts be free, and at their owne choice it is, VVhether they will continue and labour in theſe dangerous workes, or leaue them. If wearie of England, they paſſe into Fraunce, Germanie, Spaine, or any other part of Chriſtendome, except Scotland, they are without the Archprieſt his juriſdiction; the Biſhops of thoſe countries may diſpoſe of them: but if for their owne ſafeties, or for deſire of ſauing ſoules, or for any other good reſpect they depart into Scotland, the Catholicke Archbiſhop there cannot diſpoſe of them, nor employ them nor hold them, otherwiſe than the Archprieſt in London will giue them leaue; in his power it is, and not in the Arch-biſhops within his

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owne See, what authoritie, and faculties they ſhall haue; whether they ſhall vſe anie part of their function, or no; and finally, hee may enforce them either to leaue that kingdome, how needfull ſoeuer they be for Chriſtian ſoules, or elſe to remaine vnable to doe them good, with many moe like inconueniences.

Prieſt. The diſorder is exceeding prepoſterous, and ſhamefull, but thus it pleaſed Father *Parſons* to frame all to his owne purpoſe, without regard either of Prieſts, or Archbiſhops, or Chriſtian ſoules, or Chriſt himſelfe. But to end this point of their ſlaunder, with a manifeſt confutation and ſhew of their ill dealing with vs: I pray you conferre this. That wee be Scotiſts in faction, and that wee deale in matters of State, with their other ſlaunder, which wee haue alreadie touched before; that was, That wee are highly fauoured by the State, and maintained by the Councell and Magiſtrates: wee need no more, but for a ſufficient confutation to ſet the one againſt the other. For if it be true, That we be Stateſmen, and goe about to ſet vp the king of Scots; and withall, that this moſt of all doth offend the preſent State (as they ſay;) it cannot ſurely be true, that we are highly fauoured and maintained by the State and Councell, as they report for our diſgrace: Becauſe the State and Councell will not fauour nor releeue them, that ſo greatly offend them by their dealing in ſtatematters. Or againe, if this latter be true, That the Councel fauour and maintaine vs: it muſt of neceſſitie bee falſe, That we offend them by tampering for the king of Scots. But whiles vndiſcreet zeale and vncharitable affections mooue the Ieſuits and their adherents to injurie vs by all meanes they can, they run themſelues headlong into theſe abſurdities, to make one

of their ſlaunders to confute another. For they all beeing vntruths, vttered vpon a mightie ſtomacke, and a vehement deſire to diſcredit vs, they hang together, and agree like *Sampſons* Foxes: but our innocencie and truth I hope will preuaile in the end againſt all malice, and iniquitie, and cunning ſhifts.

FINIS.